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The Real God

from the writings of

CHARLES FILLMORE

THERE IS but one foundation, one starting point, for all questions dealing with man and his existence as a self-conscious being; that point is necessarily the first cause, God. The nature of the first cause and the relation that it bears to man have been matters of contention in all ages. No two men in existence get exactly the same concept of God. Each of us may be taught from childhood that God is a being having certain universal characteristics, and each of us may build an ideal creator in mind from that description, but it will differ from that of our neighbor, just as he and I differ in our individualities. In summing up the religions of the races of history keen observers have found that the concept of God is invariably a reflection of dominant race thoughts. If the dominant thoughts of the Hebrew race could have been projected with a stereopti-

con against the sky, just such a picture would have appeared as is described in the Old Testament as Jehovah. It is good food for thought to remember that there is no record of God's ever having revealed Himself except through some individual, and when the history of that individual is carefully considered, it will be found that the God of which he is the mouthpiece exhibits traits of character corresponding remarkably to his own.

The Hebrews were nomadic shepherds, and originally their highest idea of worship was worship of their ancestors, Abraham, Isaac, and Jacob, until Moses introduced them to Jehovah, the unseen God. Jehovah was not considered the universal creator but merely a race deity, whose power was superior to that of the gods of the other nations with which the Hebrews came into contact. Elijah pitted Jehovah against Baal, a heathen deity, and Jehovah at the entreaty of the prophet sent a fire that consumed the offering. It will be observed that the god who did this was very like Elijah and that Elijah himself would often, in his silent meditation, question the work of Jehovah. Then the Father, the "still small voice" within the silent depths of Elijah's own soul, poured into his consciousness the universal Spirit of truth, and he saw that he had been invoking a man-made god.

It is very important to know that man does form in mind all things that rule over him, or that he imagines to rule over him, the external god included. Hence in adopting the ruling deity of some other nation he should be careful to see that it is fully up to his standard in morals, magnanimity, and intelli-

gence, for he is apt to put himself in subjection to a power that may prove an impediment to his progress. This is exemplified in a startling manner in the Anglo-Saxon race. The Anglo-Saxons borrowed Jehovah from the Hebrews. Now Jehovah sanctioned slavery, war, the subjugation of woman to man, judicial murder—"an eye for an eye, and a tooth for a tooth." Of course the Anglo-Saxons have long since outgrown these barbaric errors, but as they adopted the Hebrew Jehovah as their religious director, it is proving very slow work for them to get out from under His dominion. That "an honest god is the noblest work of man" is too true to be quoted in jest, for in no other department of his mind does man so plainly show talent as in his capacity to make gods.

But we are not here to talk about the gods of other races or of other men, nor to discuss those hypothetical beings which the hundreds of sects of the Christian world have adopted from other nations, inherited from the church fathers, or built up in their own imagination. We are here to find out the one true Father principle that works in and through all the immanent love and wisdom of Being.

If we were looking for the highest God idea that has ever been presented, we should choose that of Jesus. His idea of God was that of a universal Father who dearly loves all His children and who is more eager to pour out blessings upon them than they are to receive. Jesus Christ's concept of the loving Father was the concept that comes to all who seek the Father in Spirit and not in form. It was too broad to be confined to a personality or limited to a

place. He said: "He that hath seen me hath seen the Father" and "Where I am, *there* ye may be also." This could only mean that God is an invisible and all-pervading principle that manifested itself through Him and would manifest itself through all men. He said, "The kingdom of God is within you." If the kingdom is within you, the "king" must be enthroned there.

If there is one thing more than another that stands out prominently in the teaching of Jesus Christ, it is that God is not an external personality ruling over man but a universal principle expressing itself through man. It is universally admitted that God is Spirit, the source of all life, love, intelligence, and that in the exercise of these attributes He is omnipotent, omniscient, and omnipresent.

Jesus said to the woman at the well: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth."

God is not a Spirit, as erroneously translated in the Bible, but Spirit, that which is not limited to time, space, or personality. Words do not convey the delicate shades of meaning that the mind conceives, and the word "Spirit" does not now express the correct God idea, for the reason that it is used to represent a state of existence having form; that is, a state of attenuated materiality. This is not the character of the Father principle, and none of those ideal localities described as spheres of blessedness or as heavenly cities with God on a throne, should be

confounded with the principle of Being. They are all symbols, which may or may not exist or stand out in form as a result of mental imaging. The Father, whom we are seeking, is here present in His wholeness. His kingdom is in the inner consciousness of everyone.

How are we to understand the character of this Father who is Spirit; and how are we to worship Him in spirit and in truth? To worship Spirit there must be something in the worshiper that corresponds to Spirit, and Jesus takes for granted that man has both the spirit and the truth necessary to its proper understanding. No one has yet undertaken to make fine distinctions in classifying Spirit, and we are safe in asserting that there is but one Spirit. If man has Spirit it must be of the same character as the Father Spirit and therefore interblended with His Spirit. Now if there is but one universal Spirit, the man Spirit and Father Spirit are the same, it needs only the truth (or understanding) quality of mind to bring them into unity.

In all man's concepts of God man never fails to see Him as the supreme good. He constantly reaches out and strives for the good, and he knows that if he were God he would be first, last, and always wholly good. When man describes his concept of good, he says it is love, life, intelligence, justice, harmony, freedom—a combination of qualities that go to make up his ideal of an existence that will give him the greatest happiness, the greatest good. A careful analysis of these qualities will show them to be spiritual. Love does not occupy space nor can it be described in terms of dimension, hence it must

in essence be a spiritual quality, and if spiritual, it must blend with and be identical with God. John says, "God is love."

If you are sending out a feeling of love to all creatures, you have touched the mind of God and are thinking His universal thoughts. You may not be a professed worshiper of God, nor know Him as pictured in the Apostles' Creed, but if you love truly and unselfishly and do not narrow the scope of your love, you have found God.

If you are manifesting life, you are in touch with God, for God is life and the source of all life. If you are manifesting intelligence, you are putting forth the thoughts of mind; as there is but one Mind you cannot get outside of it. If you are free in your mental action and not bound by beliefs of time, space, form, matter, or personality, you are touching the inner consciousness of God. You are then free indeed, and the God-Mind has become to you a great sea of light, which every moment flashes before you some new and beautiful ideal.

The point to be emphasized is: God is not a person outside the range of your spiritual sight and to be seen only through some mediator; He is not even a principle, if by that term is understood something that lacks any quality capable of identification. God is almighty Spirit, all-present, all-wise, and all-active to those who so recognize Him in consciousness. These are they who worship Him in spirit and in truth. They acknowledge the omnipresence of this Father principle in spirit and at the same time worship the Father in truth by understanding that this principle is not subject to change,

nor open to argument. It is an exact and immutable principle of Being, lying back of all existence as cause and approachable only along lines of perfect law.

We must get rid of the idea that God punishes man in any way; or that He has made saints of some and has withheld His grace from others; or that He will comply with our wishes or change laws to accommodate us; or that He has treated us unjustly because He has not removed our poverty or sickness after much beseeching. The whole order of our thinking must in this respect be reversed. God is more willing to give than we are to receive, and He has actually placed fulfillment of all desires right at hand, waiting for us to get into the proper mental attitude to have them fulfilled. God is not matter, nor do His gifts consist of things made. God is Spirit, and they who receive His gifts do so in spirit, through the spiritual wisdom and understanding that is poured into their consciousness.

The Father principle and man are so closely related that they cannot be treated intelligently apart from each other. You cannot describe a mathematical problem or imagine it apart from the principles of mathematics. Man is as intimately associated with the Father principle as is a problem with the principles governing its solution. Where the problem is there also must be the principle, for the problem must be solved in terms of principle.

If a man is not enjoying harmony and satisfaction in his life, it is evidence that he is not in proper touch with the Father principle. By virtue of his inherent freedom he has strayed away in conscious-

ness from the exact expression of principle. If any of you are in this mental state, you are not under the condemnation of the Father. You are simply exercising inherent qualities of freedom, and doing just what it is your privilege to do. Neither is the Father to blame for your condition. You are the child of a king and have all the rights of a prince. One inalienable right is your freedom to do as you wish. The Father is free, and you cannot be in His image and likeness without having the same freedom. This is strikingly illustrated in the parable of the prodigal son. You took your share of the Father's estate—life, love, intelligence, freedom—and went in consciousness to a far country. You cut yourself off from an intimate spiritual association with the Father and thereby lost His wisdom in your affairs.

If you are in the "far country" eating husks and are ready to return, the Father's house is open to you. You do not have to travel to find that house. It is the center of your consciousness and is present to you through your mental processes alone. "No man hath seen God at any time." "He that hath seen me hath seen the Father." Both these statements are true. One person looks out upon the external world and says, "Where is your God? I have never seen Him." The natural scientist delves deeply into flora and fauna and acknowledges the great design and intelligence manifested there but says he fails to discover anything beyond natural law. Another person with the inner perception sees the absolute good expressed, and he says, "Thou art the Christ."

Thus it is always; they who study the outer are

always searching for God but never find Him. Those who look within, sense His loving presence and exclaim, "My Lord and my God!" Yet a gulf exists between the mental attitudes of these two persons, because one looks to cause and the other to effect. God is Spirit; He can never be known by a study of the things that appear. The things that appear are man's formulations of his ideas of himself and God. God makes man, and man creates all forms and states of externality. God is self-existent wisdom and substance; man is wisdom and substance individualized in innumerable self-conscious centers, each of which is potentially God.

The real man as a center of wisdom and substance does not occupy space, is not in time, and has none of the limitations of the environment in which he seems to be set down. He is and always remains free and independent of all form and expression, yet he is that from which form and expression originate. Man is the point where all the potentialities of God differentiate into form and expression and make their appearance in the details in his work. In pure God-Mind all ideas are in harmony and all relations are perfect, and man is the perfection of this one supreme Mind made manifest.

Freedom is inherent in God-Mind, and as its image and likeness man has perfect freedom also; he builds his universe in harmony with the ideas that exist in God and that he always expresses when he places himself in proper spiritual relation to Him. But having all the prerogatives of God, man can also image forth his own ideas according to the wisdom that he has affirmed for himself. For there

is but one law of expression; and this law operates when man holds in mind certain images and gives action and vitality to them by his will. In this simple law are summed up all the apparent mysteries of creation. We call it the law of thought, of mind in action. The very simplicity of this law, by which the creation of all the myriad forms and conditions of existence takes place, is the principal reason for its being overlooked. We see the intricate combinations in the phenomenal universe and postulate a mysteriously profound cause far beyond our comprehension and past finding out.

We find that all creation proceeds according to one simple law, the law of thought. "But," exclaims the neophyte, "do you mean to say that I can extricate myself from the things that bind me mentally, physically, and socially, by merely holding certain thoughts?" That is just what we claim and are demonstrating.

Many persons think that they can be liberated from their undesirable conditions by a change of environment. Some look for liberation in this life through the acquisition of money or health, while others put it off until after so-called death. But few are bold enough to make a start this day, this hour, this moment to unravel the tangled threads of life. Yet if we accept the fact that we are free agents and that our own acts produce our conditions, we know that it must follow logically that only by our own volition exerted at any time and under any circumstances can we bring about the change.

We teach a doctrine of practical everyday value to everyone who follows its instructions. This doc-

trine shows you that you are your own minister, lawyer, and doctor, and that you have within yourself the storehouse from which you can supply every need. It is the doctrine proclaimed in its original simplicity by Jesus. It asks you to return again to the estate of simplicity in which you are as a little child, believing implicity what the Father tells you from the innermost recesses of your own being.

We have found this a good doctrine. It has opened to us a new world, the world of the real God, and we see how through it is to be brought about the fulfillment of the divine promises.

On the Mountainside

Grace Noll Crowell

I think it must have been a summer day
There on the mountainside when Jesus taught
His dear, beloved disciples how to pray,
Then told them earnestly to "take no thought"
Of a tomorrow lying on ahead,
Nor of their raiment; for God knows your need,
"Consider the lilies . . . how they grow," He said.
"The Father will give you bread on which to feed."

I can see those lilies on the mountainside;
I can hear His firm voice lifting clear and true:
"Seek ye, seek ye the kingdom first," He cried,
"And all these things shall be added unto you."
Across the centuries that voice still speaks,
And the kingdom awaits for anyone who seeks.

Successful Prayer

KATHLEEN W. WELCH

PART ONE

All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. Thou shalt also decree a thing, and it shall be established unto thee.

WHAT MENTAL attitude have you when you begin to pray, and what is your mental attitude after you have prayed? On your answers to these two questions hangs your failure or success in prayer. What do you take to God when you meet Him in prayer? What do you bring away with you when you have finished praying?

Let us consider first of all what prayer is.

There have been many definitions. "Prayer is the line of communication between man and his sustaining Creator." Prayer is the realization of the presence and power of God, the good. Prayer is a state of absolute trust in the same power that clothes the lily, that perfumes the flower, that causes a huge oak tree to grow from a tiny acorn, that controls the tides with absolute precision, and that holds the planets in their orbits—this power knows and loves His greatest creation, man, and supplies his every need.

Prayer is communion with God, including the reception of messages from God, the loving Father, to His children. But the definition of prayer that I like best of all is Emerson's, found in his essay "Self-Reliance." "Prayer is the contemplation of the facts

of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good."

From this definition we see that you have to take with you to your prayer period a trusting, "beholding" heart, a mind and heart receptive to and expectant of good, and faith, an "assurance of *things* hoped for, a conviction of things not seen." Of course we know that times of stress and emergency often come when we have no time to prepare our heart and mind. That is why it is so important for us to be faithful every day in our communion with Spirit. In this way we build up a reserve, as it were, that we can draw on when we most need it.

One snowy afternoon the car in which my husband and I were driving skidded on the slippery road, smashed into a telephone pole, ran headlong into a bank, and turned completely over on top of us. My husband had no time to turn off the ignition, so the danger of fire was present also. In the second in which the car was turning over I had just presence of mind enough to reach out with a silent "Father! Father!" That is all I had time for, but it was all I needed. In spite of the fact that the car was battered in and all the glass was broken within a few inches of our faces, we were both out of the car unhurt within two or three minutes none the worse for our shake-up. Everyone who saw the car later called our escape a miracle. My husband and I both felt such deep gratitude for divine protection that we were inclined to look upon the episode as one of those "blessings in disguise." Later I described the incident to a friend, who remarked that the spiritual

work that we had done from day to day before the emergency occurred was really the thing that made my intense, last-minute call to the Father all that was needed. Though agreeing with my friend wholeheartedly, honesty compels me to admit that I shall have to be even more faithful in the future so that the car will not even skid another time!

Prayer, as taught by Jesus, is a recognition and a claiming of your good, that good which was created with you and for you in the beginning and which is ever with you awaiting your recognition. The kingdom of heaven is at hand. "Faith is an affirmation and an act that bids eternal Truth be present fact." This attitude can never be attained by our praying to an "outside" God, for this automatically causes a feeling of separation and aloofness. In order to attain the necessary feeling of unity and oneness, you must realize that you "live, and move, and have . . . being" in the midst of the divine love and intelligence that created you. Spirit may be likened to the air; it is both within you and around you. Spirit sustains, cleanses, purifies, and inspires you. It fills any lack in your consciousness (where is found the only lack there is or can be) with the truth that man is complete as God's expression.

Having made your contact with God, expressed your desires and aspirations, claimed your heritage of good, you thus become busy again about your daily affairs. Now ask yourself: "After I pray, do I wait expectantly for God to give me some message? Do I give Him time to talk to me?" One needs to listen very attentively in order to catch that "still small voice." Next ask yourself: "Do I really be-

lieve with my whole heart that God has already answered my prayer in the best way possible? Do I believe that everything has already been provided for my welfare and happiness by a loving Father and that my recognition of this truth is the answer to my prayer?" If you do really believe this, you will leave your prayer period with a song of gratitude in your heart, knowing that all is well. You will return to your work strengthened, uplifted, and with a delightful expectation of blessings "just around the corner." All fear, doubt, and anxiety will have disappeared. You will know that there are no failures in Divine Mind; that even if your answer becomes visible to you in an unexpected way, it will be a far better way than you could have planned yourself.

A well-known Truth teacher tells us that prosperity is not an accumulation of property, or stocks and bonds, or a large bank account. He says that true prosperity is success in prayer. A very little analysis will show us the truth of this statement. If you were convinced that every prayer you uttered would be answered fully and completely, you would have no fear of the future. You would be very careful to ask only for those things which prosper and bless you. You would realize that the most important thing in life is to know how to pray successfully. You would give as much, if not more, time to learning to pray as you would give to learning your business or profession. Praying successfully means good health, prosperity, happiness, and peace of mind.

And this is just what true prayer will give you. It raises your consciousness to an awareness of the everpresent, ever-active power of God adjusting

every condition, situation, or experience of yours to conform to Spirit's own high level of perfection. A sincere desire for better, truer conditions comes from above. It is the urge that comes from what Emerson calls the oversoul. It is the pressure of God demanding expression through you. Every sincere desire for anything good is a prophecy of its own fulfillment.

The answer to prayer is right here now, in the mind of God, which is everywhere present and active. Nothing but your own doubts can keep good from you. Get rid of them and you leave the way open for God to help you become aware of your good.

Resolve today always to remember that true prayer is knowing God and glorying in what you know. Your answer is your expectation of good. Make this expectancy of yours elastic. Stretch it from the moment of your asking to the moment of your receiving, remembering that a singing gratitude in your heart is the magnet that draws this good to you. Gratitude for the good that is not yet visible to you is sure proof of your faith. That final step is the only one necessary to enable you to receive your blessing. Jesus said, "Ask, and ye shall receive, that your joy may be made full."

Dear Father-Mother, teach us the meaning of true prayer. Teach us to come to Thee as little children, sure of Thy love, sure of Thy response, sure of the heritage of good prepared for us in the beginning. Help us to leave Thy presence with a song of gratitude in our heart, knowing that all is well, because Thou art in full charge of Thy creation. Amen.

TO BE CONTINUED

The Three R's of Demonstration

CHRISTINE MABRY

WHEN WE first go to school, we learn the fundamentals of education commonly known as the three R's. Most people take up the study of Truth to learn more about God, and at the same time to eliminate unhappy conditions in their life—commonly called problems—usually having to do with health, relations with other people, or supply. Whenever we have understood and solved one of these problems, we say we have made a demonstration.

Many of us need to understand more about the three R's of demonstration, namely relaxation, recognition, and realization. However there is more to Truth's three R's than at first appears on the surface. To be complete they should read: relax and forgive, recognize and believe, give thanks and receive. The three are so closely related and interrelated that we cannot observe one and neglect the others if we are to expect satisfactory results.

Let us take up the first one. To relax means to lessen the tension, while the opposite is to tighten. That is what many of us do when we try to relax. Instead of lessening the tension and getting the release that goes with it, we tense, strain, and tighten up, thus defeating our purpose even before we start. Before we can let God in we must let tenseness and strain out. It is a question of emptying ourselves just as we would empty a vessel before filling it again.

You would not pour fresh milk into a bottle already filled with sour milk, would you? The wonderful new health, new expression of love, new avenue of supply, new idea, new inspiration that is coming to you needs an "empty" space, so it can lodge. You have to make room for it, prepare a place in which it can expand and grow.

For any demonstration you yourself have to take the first step, and that first step is complete relaxation. Much has been said on this subject, but it all boils down to this. Sit or lie quietly by yourself: "Be still, and know that I am God." Note the first part: "Be still." In other words, get yourself ready to "know that I am God." Often repeating the Lord's Prayer, the 23d Psalm, or some favorite Bible verse or affirmation will help you to be still and get your mind attuned so that it can unite with Divine Mind. When you are really still inside as well as outside, then let go of all resentment, rebellion, resistance, the three R's of nondemonstration, with reference to everybody as well as yourself. Free yourself from all nagging thoughts of criticism, condemnation, dislike, remorse, regret, revenge, and the like. Such thoughts clog and are the cause of your nondemonstration. Get rid of them once and for all. Your channel must be free and clear if you want "to be the inlet as well as the outlet" of God. Then audibly or silently, freely and willingly forgive everybody who has caused you any unhappiness or distress of any kind. Forgive him and give him your blessing, somewhat along this line:

"I forgive you wholly, fully, and for all time for all the real or seeming wrongs you have done to me.

I bless you from the bottom of my heart, and wish you only peace, happiness, and prosperity. I forgive myself also for any mistakes I may have made. In the name and through the power of Jesus Christ, it is done. Thank You, Father, thank You."

Should unruly thoughts about the forgiven one try to creep back into your consciousness, crush them down with a sincere "God bless you!" Be persistent a few times and the unruly thoughts will disappear, which constitutes a final closing of the account, not to be brought into mind any more.

Maybe in the back of your mind you think that what someone said or did should not be forgiven, but you are not to judge "according to appearances." Your job is to get yourself ready for your Lord, to make your temple a fit place for Him to live in. When all un-Godlike thoughts have been drained from you and you have a feeling of emptiness, and when at the same time you are at peace with yourself and the universe, then you are "Absent in body but present in spirit." In other words, you are at one with the Christ consciousness within you, and you are ready for the next step, which is to recognize and believe.

Truly to "recognize" you must have an awareness of the holy Presence here, there, everywhere, but especially you recognize that the Father lives within you as the love, health, wisdom, power, substance, or whatever else you desire. Your part is to recognize and believe that it is so. Everything is in Divine Mind waiting for you to call it into existence on the physical plane.

The way to call it into existence is to pray or

speak the word; not just repeating words, begging, beseeching, but speaking the word of God that proceeds out of the depths of your soul, out of your Christ consciousness. It is not the exact words you use that matter either, but rather your awareness of the Christ within yourself. When you truly find Christ in your consciousness, then you also have the mind that was in Christ Jesus; you have touched the well-spring of Being. At that moment of recognition you then utter your prayer, and your prayer is answered.

Jesus Himself gives us the key to answered prayer. "All things, whatsoever ye shall ask in prayer, believing ye shall receive." That word "whatsoever" covers anything and everything you can possibly pray for, from the ability to arise from a sickbed and walk to money for roofing the house. Again Jesus says, "All things are possible to him that believeth." Do you want anything more than "all things"? Notice in both instances that the key word is "believe." To the extent that you believe or have faith to that extent your prayers are answered. Emblazon that word "believe" on your mind, your heart, your soul; get it so deeply into your consciousness that you are convinced without a question of doubt that "ye shall receive."

Jesus' words are all positive statements. There are no perhaps's, maybe's, if's, or but's. He plainly states that what you are asking for already exists and is ready for you. He has done His part; now you must do your part, and He even tells you how to do that. Listen to this: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy

door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall recompense thee." In other words, you enter into the closet of a quiet mind; you shut the door to outer things; you pray to the Father in secret. That word "secret" points the way to successful prayer. Your prayer is something between you and your Father. You talk to God and nobody else. "In quietness and in confidence shall be your strength." Your strength lies in a new state of consciousness, and you are striving for the Jesus Christ consciousness. So put a seal upon your lips after praying keep your prayer locked in your heart.

After you have made your prayer, it is human nature to wonder how, when, and where it will be answered. If you find your mind wandering or doubt and fear trying to get a foothold, stop right there and transfer your thoughts to God:

"He will cover thee with his pinions,
And under his wings shalt thou take refuge."

Can you not just feel His protecting presence hovering about you and then infolding you? Think on this! Under the wings of Almighty God! Safe, secure, inviolate. Get your thoughts under control and focus them on God's great encompassing love. Feel His presence. Feel yourself wrapped around with the arms of love. When your consciousness is filled with God there is no room for any unhappy condition of whatever nature, and it automatically disappears from your life.

When you have reached this state of spiritual understanding, this "God point" in consciousness, you are ready for the third step in demonstration. This is your acceptance of your good, even before it

appears. Do you recall what Jesus did when performing the miracle of the loaves and fishes, He "gave thanks." However it was not the words of thanks that caused the manifestation to occur. It was His recognition of His Father and His belief in the power back of the words that brought the increase. You too have recognized and believed, so now give your thanks in the same spirit that Jesus did. When you say, "Thank You, Father," do you actually believe that your prayer is answered? Do you recognize the power back of the words? Remember it is the consciousness of substance as coming from the Father within that brings the realization. However your greatest realization, even more than the desired demonstration, is the realization of the presence and power of God within you at all times. When you are relaxed, joyous, and filled with thanksgiving because you feel the Presence—not merely because you see the manifestation coming but because you feel the joy of knowing the Presence—then you are experiencing your desire in its incipiency. You are touching God-Mind, which contains all things, and once you contact God-Mind and recognize yourself as part of it, things naturally fall into line for you. Unhappy conditions disappear; inharmony is disposed of; prosperity wings its way to you; peace floods your being; you are made every whit whole; and you can say with the Psalmist:

"The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage."

I can hear someone say: "I have relaxed and forgiven. I have recognized and believed. I have given thanks. But as yet I have not received. What

am I to do?" The Bible is full of promises to such a person. "Trust also in him, and he will bring it to pass." Do you need anything more than this? If so, how about "Having done all, to stand . . . And take the helmet of salvation"? Have you done all? Are you trusting God completely to bring it to pass in His own perfect time in His own perfect way, or are you trying to direct the way your prayers should be answered? Do you believe that "my thoughts are not your thoughts, neither are your ways my ways," and "I have meat to eat that ye know not of"? Even the promises of the Bible are just beautiful words until you accept them for yourself.

If you truly believe you will act on the well-known truth that "faith apart from works is barren." Your job is to act in faith, which does not mean to wait for something to happen but to be alert about your everyday business, doing the things that need to be done, secure in your knowledge and belief that God is in charge of your affairs and all things work together for good. If you are in ill-health, act as if "thy healing shall spring forth speedily," and live as though "thy faith hath made thee whole," which eliminates any negative thinking or speaking. Feel the wondrous healing life of God coursing vigorously through your veins, lift up yourself from the attitude of "I am sick" to that of "I am a child of God." Think of yourself as God's perfect child, made in His image and likeness. Can God be sick or unhappy? Of course not! Then act like a son of God, and God in you will respond; you will be well and whole in every way.

Whether your longed-for demonstration is that

of better health, fuller expression of love, more adequate substance—whatever it may be, it is ready and waiting for you when you live by faith and act in faith. Have you ever thought of the meaning behind the words "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened." Notice in each case that you have to make the first move, and when you do there is the Christ waiting. In fact, so anxious is He to help you that He clearly states, "Before they call, I will answer."

Keep God alive in your heart, mind, and soul. Glorify Him, and no matter what the condition of your health, your relations with other people, or your financial affairs, they will all straighten out much better than you could have planned. Live as a son of God, and one of these days God Himself will whisper to you: "This is my beloved Son, in whom I am well pleased." When you hear that, your life and happiness will be complete.

Wherever I May Dwell

Mabel Hatton Marks

Wherever I may dwell, Christ dwells with me.
It may be in a cottage by the sea,
A tent or cabin in the wilderness,
A house amid the city's din and stress.
Christ makes life beautiful, no matter where,
In palace or in hut, for He is there;
And home is fashioned not by human art
But by His presence, dwelling in the heart.

Appointment with God

DEREK NEVILLE

IN A RECENT letter to me a friend of mine recorded the following experience. He was mentioning the ability of human beings to store away an impression for the purpose of recalling it in a time of emergency, and he then went on to provide details of an incident that had happened in his own life very many years before. He wrote:

"I had retired for the night, and just before going to sleep it came to my mind that I had not made note of an appointment I wished to keep the following day. It was wintertime, and rising from a warm bed to make a note of the appointment did not appeal to me, so remembering what I had previously read in a book I made this experiment:

"I emptied my mind of all other thoughts—this was not very difficult as I had let go of the worries of the day and was just preparing to go to sleep. Then I repeated very slowly the words 'As soon as my key is placed in the office door I will remember that appointment.' Then in imagination I traveled to the office, and when the vision of the door came vividly before me I was satisfied, and I fell off to sleep. The next morning as usual I did not allow too much time to get ready for the office, and my experiment was forgotten until the office door was reached. Then, as if a warning bell had sounded, memory reminded me of the appointment."

There is much in this story that strikes home—a

key, a door, an appointment. If only we could remember each day of our life that we have an appointment with God! Would we not then find the key to successful living? Would not the door of opportunity open both for ourselves and for those we contact?

Most of us will go to great lengths to remember our business appointments. We have pads on our office desk, memo books in our pocket, diaries, and other devices. But how many of us put the name of God down on our appointment list? How many of us are ready to listen for five minutes to the voice of the Eternal?

Yet it is true that there is nothing in the businessman's life more important than a moment's silent communion with our Father. There is no interview more pressing, no contact more full of possibilities, no engagement more vital. Of all the things we have to remember day by day there is nothing so supremely important as an appointment with God.

Let us make no mistake about it. If there is any one thing worth writing indelibly on our mind it is this daily appointment with the source of all inspiration and power. It is not simply a matter of putting a key in the office door and then remembering, though such an exercise might well be worth while. There is the added fact that this appointment itself is the key and is the door.

All human contacts are governed by spiritual laws. The smooth harmonious flow of life is controlled by what happens in the deeps of the soul. Daily contact with God provides a greater inspiration than our human mind can conceive.

Business life may seem to be full of strain and stress, a dry affair of crackling papers, figures, memos, and telephone calls. But it is possible for each of us to take the sun and the wind and the rain into it.

The same power that upholds our planet upholds the office desk, waits by the kitchen sink, walks the ferroconcrete pavement, turns the wheels of industry, and threads even the follies of mankind. The persons who are tuned in to divine inspiration will find a thousand opportunities where before they saw none.

Every human being is himself a living witness of the power of the divine. As Emerson put it, "men hold themselves cheap and vile, and yet a man is a fagot of thunderbolts. All the elements pour through his system. He is flood of the flood and fire of the fire."

Day by day there are thousands of men and women who never give a single thought to the power that flows within their very veins. They work and dream, they hope and despair, they grope through the fog of materialism for some clue to the meaning of life. But they never stand still as the grasses stand still by the river's edge. They never relax as even the animals relax. They never stop their thinking or talking or doing in order to know inwardly who they really are or what they really are. They are too busy to keep an appointment with the Creator.

Yet those who have tried spending the first few minutes of each day in silent communion with God will know that therein lies the key to the door of successful living.

The Issues of Life

FRANCES HULL TOPPING

ARE YOU SATISFIED with what you are getting out of life? Do you greet each new day with joyous expectation of good or with an undefinable sense of impending disaster?

Disappointment, frustration, disaster are the results of wrong thinking and they carry man nearer and nearer to his doom.

"But," you ask, "how can I be joyous and expect good when sickness and poverty and loneliness stalk my path?" My friend, sickness and poverty and loneliness are not causes; they are effects, the effects of wrong thinking, effects that issue finally in death.

"Keep thy heart with all diligence;
For out of it are the issues of life."

And again, "As he [man] thinketh within himself, so is he."

Persistent thoughts of disease, unlovely thoughts of one's neighbor, fear, anger, greed, envy, hatred, self-pity all issue in calamitous events and death. They are destructive forces, outpicturing themselves in human affairs. Slowly but surely they tear down bodily tissue, thus shortening life. This type of thinking dulls the luster of the eye, slows the step, bends the shoulders, cripples the capacities, robs one of friends, and makes living a sorry existence. Persistent indulgence in this destructive habit wears a rut in the brain which is most difficult to efface.

In sharp contrast is the man whose appearance proclaims that he keeps his heart with diligence. Each morning he fares forth with eager curiosity and expectancy of the good he knows is in store for him. You will recognize him by the resiliency of his step, the sparkle of his eye. Assurance marks his every movement. No halting indecision here. Progress is the law of his being, and seeming obstacles fade into obscurity at his approach, even as the steepness of a hill appears less precipitous as one nears it.

This man never lacks friends, for he is imbued with the joy of living and loving. He knows that life and love are God, omnipresent, omnipotent, omniscient. He knows too that where God is good is, and love, and harmony, and peace, because these are attributes of God. He knows that in expressing these attributes in his life he attains dominion over adverse conditions, no matter how real they may appear to be.

Small wonder this man experiences harmony in his affairs! He is the fulfillment of the promise "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*." His presence is a benediction wherever he goes.

What are you getting out of life? Let me ask rather what you are putting into life. You would not expect to draw money from a bank in which you had made no deposit. Some have tried it, only to find it does not work.

In selecting a bank in which to deposit your earnings probably your first consideration would be the safety of your funds. You would like to know that

your account is government insured. You would want to be sure that your requests for withdrawal would be honored on demand. Then too you would choose a bank that would offer the best return on your investment.

You also have an account with the bank of life, and your account with this bank is insured one hundred per cent, and you can be sure there will be no question of depreciation or failure. There will never be a run on this bank; its doors are never closed. You have only to "knock, and it shall be opened unto you." The return on your investment is assured by the promise "With what measure ye mete it shall be measured to you again" "shaken together, running over."

You cannot put into this bank thoughts of lack and draw out prosperity. You cannot deposit hate and draw out love. Life's bank pays in kind. You cannot invest sick thoughts and draw out health. Above the door of life's bank hangs this significant inscription: "Whatsoever a man soweth, that shall he also reap."

So, my friend, if you are not satisfied with what you are getting out of life, look to your deposits. Have a heart-to-heart talk with yourself. Ask yourself in all seriousness, What am I putting into life?

Now if we have faced the issue and found that we are not getting out of life all that we can or should, the next step is to translate this knowledge into action. Suppose we begin by loving more. This alone will prompt us to give more. A mother gives because she loves. John 3:16 tells us that "God so loved . . . that he gave." It has been truly said, "You

can give without loving, but you cannot love without giving." And again:

"Give to the world the best you have,
And the best will come back to you."

I cannot tell you just what you are to put into life's bank, but perhaps the following incidents may offer a suggestion: A busy mother of my acquaintance found that her many household duties left her little time for outside contacts, so she resolved that no person should ever be turned from her door with a thought of discouragement. One day a young man rang her bell and asked to demonstrate a product. She felt a sense of annoyance at the interruption and dismissed him rather brusquely. As he departed his shoulders slumped as if that were the last straw. She ran to the door, called him back, and told him she had no need for his product, but would be pleased to have him demonstrate. During their conversation the young man, noticing her Unity books on the table, asked if she believed in the power of thought, and proceeded to pour out a story of how he had driven his wife from their home by his jealous thinking. This woman said to him: "The power of thought works both ways, you know. Why not reverse your thinking and get her back?" As the young man departed the woman went about her work with a song in her heart. Had she not given a cup of cold water in His name? Two days later the young man came bounding up her steps, whistling a gay tune. When she opened the door at his ring, he announced, "I just thought you would like to know my wife has come home."

This woman did not have to seek opportunities

for giving. They came to her because her heart was filled with love for God and man.

The other night there came over the radio the story of another woman's discoveries as to what she could put into life's bank. She was well past seventy years of age, lonely, broken in health, family gone, and might well have believed that she had nothing to put into life that anyone would want or that would bring her any return. A lover of music, she had taught herself to play the harmonica. Day after day she would go to a near-by park, seek a secluded spot, and play the tunes she loved. Soon she discovered she had an audience, an audience which grew from day to day as the children playing in the park learned about her sweet music. They called her "the Harmonica Lady." Now she was no longer lonely, for she had many friends. The magnet of love had drawn to her the thing she needed.

If you have not this love for God and man in your heart, my friend, then like Nicodemus you need to be born again. Now is the accepted time. Begin today right where you are and you will be amazed at the opportunities that will come to you to help someone else. And you will also be amazed at the dividends it pays.

"Keep thy heart with all diligence;
For out of it are the issues of life."

He that giveth heed unto the word shall find good;
And whoso trusteth in Jehovah, happy is he.
—PROVERBS

Challenge or Opportunity?

MARIE WOLFRAM

OFTEN WE HEAR the expression "faced with a challenge" or "having a challenge to meet." It is interesting to note that the word challenge comes from the Latin, *calumniari,* meaning "to attack with false accusations." The original sense still remains in English in the word calumny. But in medieval times one answered an accusation by fighting a duel, for to accuse meant "to call to account." When a person faces a challenge then, he is facing an accusation. Therefore he has nothing to fear nor to fight, for he already has dominion as a son of God; it remains only for him to claim it.

But when we are confronted with some form of adversity, some negative experience, do we not often mentally resist it and rebel against it. We give it authority by opposing it and applying our own human efforts to conquering it, thus making it a reality in consciousness. If we recognize any negative condition as a power, a force in the world, we give it authority and life and thus perpetuate it, when all it ever is is nothing claiming to be something! Evil is merely the absence of good, just as darkness is the absence of light; it can seem very real until we turn on the dispelling light of Truth. By dramatizing the false we dull our perception of the true and so induce our own suffering. We cannot serve God and mammon; we cannot serve one employer and rightfully expect to be paid by another!

A false state of consciousness is built up by an accumulation of erroneous thoughts and thought habits, and it has a great deal to do with the presence of our challenges. Wrong thinking is a betrayal of the Christ in us, a traitor to the Truth of our being, a robber of our sonship. But little by little, with patient effort, we can cast out every untrue, unloving, and un-Christlike thought as it presents itself. It is in this way that we overcome our challenges; this is "the victory that hath overcome the world, *even* our faith." To know the Truth "I am divine" places a grave responsibility upon us to live it and prove it; then the tendency to indulge in idle or harmful words and undisciplined thinking diminishes in direct ratio to our watchfulness and our consecrated effort to establish the Christ consciousness within.

The alert student of Truth, knowing his true identity as a son of God, learns to transmute any challenge into an opportunity for expressing good by using the law of substitution. He can substitute a constructive thought for a destructive one, a thought of praise for one of criticism and censure, a loving thought for one of enmity, an honest thought for one of deception, a thought of forgiveness for one of resentment, and so on. All that is needed is simply a change of mental attitudes, a shift to a higher plane of awareness. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself." If we "lift up" our thoughts we shall inevitably draw our good to us, for like attracts like. We are essentially human magnets and attract to ourselves that to which we are mentally attuned.

Again it is interesting to observe that the word opportunity comes from the Latin *opportunus,* meaning to be opposite or facing a port or harbor. If a ship has at last arrived before a port, it has the privilege or opportunity of entering into its safety. The student of Truth makes the Christ consciousness, the secret place of the Most High, the "port" or harbor of his thought and his protection in time of need. By being true to the divine self of us, we can rightfully claim our Father's love and protection and the untold opportunities for receiving our good that inevitably follow. Paul knew this when in his first letter to the Corinthians he wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things [opportunities] which God hath prepared for them that love him."

Since all things produce "after their kind," a refusal to be identified with the false plus persistent effort to incorporate the true will transform any challenge into an opportunity to prove the presence and power of God. We should not look upon a challenge as a monstrous ogre, threatening to consume us; but when faced with a negation we should do as King Hezekiah of Judah did, as recorded in II Kings: we should "spread it before Jehovah"; then leave it in His hands and let Him scatter the enemy and deliver us according to His will. God's will for us is always "good will," and it is done on earth (in the realm of form) as it is in heaven (in the realm of ideas or Spirit). Let us learn to say, "Not my will, but thine, be done," and really mean it!

Having once placed our problem in the Father's care, it is well to leave it there and cease recalling

it and "nagging" the Father about it. When we plant a seed in the ground, would it not be evidence of our lack of faith in its growth and fruition daily to dig it up and examine it? If we really yield our will to the infinite will, we shall go about our affairs, forget the problem, and be divinely confident about results. That which is for our highest good will inevitably follow; and when we have met the challenge, we shall see with rejoicing that the outward manifestation is not so important as the establishment in our mind and heart of the Truth that produced the desirable result. If we turn to God with an honest desire for more of His spirit to overcome whatever in us is unlike the Christ—instead of turning to Him for "the loaves and fishes"—we shall find not only a deeper spiritual growth and closer unity with our Father but our needs will be naturally and promptly met in a way far "above all that we ask or think," better than any human outlining or planning could possibly foresee or devise.

Every need, whatever it is, is in reality a blessing, an opportunity to receive more good, an opportunity to prove our oneness with the source of all good. To maintain the idea of oneness is important because it keeps us humble and dependent upon our Father-Mother God, and helps us to eliminate and avoid an undue sense of self-sufficiency, which can so easily lead to wrong thought and action. We can be lifted out of any untoward experience, but we need to make the foundation of deliverance ourselves. "I and the Father are one" is just as true of us as it was of Jesus. A sense of separation from God is a danger signal, a signal to us to take stock of our thoughts.

Constant conscious union with the divine source of our being is imperative if we would be guided, protected, supplied, and healed.

Recognizing the power of constructive thought, we can change our life so that we express only health, harmony, and happiness instead of their opposites. We evince the destructive element in our thinking when we do not use what we have to its full extent. The law is "What we do not use we lose." We should use every moment the Truth we know, for it is the subtle thoughts—the "little foxes"—that are so insidious and that need to be denied admittance. They accumulate as they are indulged until they finally ruin our capacity for constructive thinking; they take away the keen edge of desire to establish and to hold to a high standard of thinking, speaking, and acting.

We are responsible for every condition we have to meet, because we have been given the power of choice. Victory must be achieved within ourselves before it can be manifested in our experience. Every challenge is but an opportunity to learn more of God's love for us and to grow out of our mistakes and defeats into the splendor of the glorious being that we are, the prince of heaven, heir to the kingdom!

There is in reality only one need in the world—more of the Spirit in the daily life, more actual living of the Truth in all the minutiae of our affairs. The "things" (answers) for which men turn to God are then "added," as Jesus promised. If we take our mind off getting and put it into being, we shall soon find the right answers, for everything works from

within out. The quality of our consciousness determines the quality of our manifestation.

Dear reader, never for a moment doubt God's love and care for you! Learn to know your God as the God of ineffable love that He is, constant, forgiving, unchanging, eternal! Learn to love Him in the way Jesus admonished of old: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Obeying this command, you will never fear anything you meet, for "perfect love casteth out fear," and you will find that facing a challenge is a spiritual and an inspirational experience; for it never leaves you where it finds you. You gain a deeper faith in God and learn more of the givingness of His nature. Feel the tenderness of Jesus' promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

We have the promise of our Father Himself recorded in Isaiah 41:10 and 13: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I, Jehovah, thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Dare we doubt this "blessed assurance"?

Not a divided allegiance but radical reliance on the one Presence and the one Power, born of unwavering faith, is the price of answered prayer. A devout student of Truth is on such intimate terms with the Father that any challenge is to him just another opportunity to prove his sonship and the allness and the lovingness of his God.

Protection from Enemies

JEANNE DEY

THROUGHOUT the ages people have spent much time and effort in protecting or attempting to protect themselves from enemies. Today there is much talk about how best to protect ourselves from atom bombs, guided missiles, and other modern implements of destruction. In ancient days war was carried on more simply, the combat being mostly hand-to-hand, so the means of protection were naturally more simple. In those days huge walls with watchtowers and guards seemed sufficient to keep out the enemy hordes.

It was just such a wall as this that Nehemiah was building around Jerusalem to protect it from its enemies. Just as today the enemy employed spies, propaganda, and all sorts of devices to prevent the completion of protective measures. Finally the wall was all finished but mounting the doors in the gateways. Then Sanballat and Geshem of the enemy camp sent a message to Nehemiah asking him to come down into the plain for a little conference. But Nehemiah was not fooled for one moment by their subtle plan. He sent back the answer, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Four times more the enemy tried this ruse, and four times more Nehemiah sent back the same answer. Then came other messengers with cunning

plans, all designed to stop the building of the wall. But Nehemiah was quick to realize that God had not sent them, so he kept right on with his work till the wall was entirely finished and the city protected.

Are not these messengers of Nehemiah's enemies comparable to the messengers of evil that come to our individual consciousness? Do not ambassadors of the Devil come in all sorts of guises, trying to prevent us from building a wall of right thinking to protect us from the devices of the enemy? If we stop to listen even for a moment to their argument our work ceases and the dangers increase with the delay.

There are many "messengers," suggestions, that come to plague and deceive us: anger, envy, irritation, distrust, discouragement, criticism, resentment, and many others. Even we who are within Christianity's fold and are not easily deceived by dishonesty, sensualism, and the like fall prey to these more subtle enemies. We even excuse some of them, such as anger and criticism, calling them righteous anger, constructive criticism. But we should be as quick to detect their spurious quality as Nehemiah was.

One of the most insidious emissaries of evil is discouragement. When we let it in we are really in for trouble. It may seem to enter alone, but right behind it are all its unlovely relatives, self-pity, self-righteousness, apathy, and the like. Certainly it is no messenger of the loving Father, God. God's children are never discouraged; they remember that in the parable of the prodigal son, He said through Jesus, "Son, thou art ever with me, and all that is mine is thine." There is no room for discouragement in a

consciousness filled with understanding of all that this statement implies.

When we think of the things of God that are always ours as being the spiritual, Godlike qualities we see that we are never lacking in good. For those qualities, conceived and made use of in our daily life, will lift us out of any condition that doubt of His goodness may have led us into.

By holding to the lesson found in the story of Nehemiah I was able to discipline my thinking at one time till the material picture changed and became a positive proof to me that right, constructive thinking will protect us from the destructive forces of evil. It seemed that everything was going wrong. Nobody did things quite the way they should be done or as I thought they should be done. Business was bad and getting worse. There was inharmony in the home, and life in general just did not seem worth the effort.

Then I read the story of Nehemiah and the building of the wall. Suddenly it dawned on me how I could apply the lesson in this story to my own experience, my own thinking, for this is primarily where experience begins. I realized that I was praying for God's good to be manifested to me, but at the same time my mind was so filled with negative, un-Godlike thoughts that good could not possibly enter it. How could I be conscious of good when my mind was filled with envy, resentment, criticism, and discouragement?

I resolved then to be as faithful as Nehemiah had been in refusing to come down to these false "messengers," these false suggestions. I knew the

"work" would cease to the extent that I let these enemies into my thought. I was certainly kept busy trying to keep them out while I laid the stones of love, tolerance, faith, and kindness. I soon found that joy born of the knowledge of God's omnipresent goodness was the best cement that I could use in my wall!

Many were the enemies that would have stolen my joy, my cement! Detecting and sending them away was not easy at first. But the more faithful I I was in my work the less often they came and the quicker they went away. I was soon able to say to each suggestion of the enemy: "You aren't fooling me one bit! God didn't send you, so why should the work cease while I come down to you?" And this would be the end of that temptation! Needless to say, as my enemies were routed a sweet and constant sense of God's goodness settled down in my consciousness, and the outward manifestation was increasing business, more harmony in the home, and more joyous living in every way.

Today especially it is very important for every one of us to begin and to continue faithfully to build the wall of right, constructive thinking, not only for ourselves but for the whole world. In no other way can we really help to solve the world's tremendous problem than by realizing the ability and willingness of God to do it. As long as we accept the negative thoughts that are ever clamoring for admission to our mind, we cannot entertain the positive, Godlike thoughts that will lift mankind out of its distress into the realization of God's eternal beneficence here and now.

It's Not What You Know;
It's Whom You Know

CLARA BELLE WERTZ

ALL OF US are familiar with the saying "It's not what you know; it's whom you know."

A well-meaning business friend will advise: "The man for you to see is Smith, of Consolidated. He has influence. Get in with him and your future is assured." Or: "If you can get Jones, with his capital, to back your project, it will go over with a flourish." Usually we hasten to agree with our friend that our success depends not primarily upon our own knowledge or on our product's intrinsic worth but upon the "pull" we are able to command through persons of money or influence. In other words, we need contacts.

Yet when we try it, how often we emerge disillusioned. We may find that Jones is not interested in our project; that Smith cannot be contacted. What disappointments we then undergo. How we long in our heart for the right contact, or wish we had a friend with such a contact.

The study of Truth reveals there is such a friend, Jesus the Christ.

"I thought so," you may say wearily. "The same hackneyed religious doctrines I have heard all my life. 'We are all sinners, saved by the blood of Christ shed on Calvary's tree.' I am not criticizing such doctrines, you understand; they were treasured by

my forefathers. But don't expect me to be enthusiastic about them. Somehow they seem to have no tangible connection with my present-day existence. With my afterlife perhaps, yes, but not with my 'here-and-now.' I need help today."

Of course we need help today. What good is help a week from now, a year from now, a lifetime from now? What would we think of a person who promised us wonderful gifts and kept on promising but never got around to fulfilling those promises; who kept putting them off to an indefinite time that never seemed to materialize? We should lose faith in him, shouldn't we?

Reminds one of the dogs at the race track; the dogs run, but to what avail? They never catch up with their prey; the rabbit always remains a few jumps ahead of them. A discouraging picture, isn't it? One about which even a dog cannot long remain enthusiastic!

Similarly there may be times when we wonder why we seem to be getting nowhere, why our prayers seem futile, why our results seem so foreign to our aspirations. Sometimes it would seem to be a tedious matter of waiting, waiting to inherit the promised kingdom of good for which our soul yearns. Are the divine blessings set for some far-off future time? Are God's promises but rabbits eluding us in the race of life?

If we find ourselves with thoughts such as these, if we have tried to solve our problems without success, can it be that somehow we have acted upon our own hunches and beliefs and have thus misinterpreted the Master's mission? Can it be that we have not be-

come acquainted with Him sufficiently to learn of the all-time efficacy of His teachings?

We usually place confidence in a person who has "come up the hard way." We feel that he is experienced, that he knows what he is talking about. It is in our nature to admire a successful man, to listen to him and heed his words. Was Jesus a successful man? Is it worth our while to consult Him? Or is His philosophy too visionary for our workaday world?

Although often called a "mystic," Jesus never worked in an unnatural way. His works were always performed according to divine law, a law unknown, misunderstood at times, but nevertheless law. He went "through the mill." He lived among men, knew their problems, was tested by those problems Himself. And He solved them. How? Through the Christ, the "way," which a long time ago may have seemed mystical and too impractical for use in the stern and earnest world of men, but which by Truth students is being proved daily to be practicality itself.

Truth teaches that the Christ is as old as God. The Christ *was* at the Creation. It was the Word spoken of by John when he said: "In the beginning was the Word, and the Word was with God, and the Word was God." Then John went on to explain the advent of Jesus thus: "And the Word became flesh, and dwelt among us." This Word or the Christ in Him is what Jesus referred to when He said, "Before Abraham was born, I am." As a word in a language is the symbol of an idea, so the Word of God is the symbol of God's idea, life. Jesus was sent by the Father to live this life; to prove to men that it could be lived right here on the earth.

The Christ is the Son of God. When God said, "This is my beloved Son, in whom I am well pleased," He was stating a fact about a mission finished and well performed. Jesus' whole being had been so transfigured by the Spirit that He literally became the Son or Christ. He had lived the Christ through to its full expression. He was the manifestation of God's idea of a perfect man.

Stamped thus with the divine seal of approval, undoubtedly then He was the most successful man ever to dwell on earth. Should we not be missing a trick, should we not be hindering our individual progress if we failed to heed the counsel of such a man?

When we begin the study of Truth we are given this counsel and the result is that we learn more about the Christ. We learn perhaps to our surprise that the Christ was never meant to be confined to one person; that it does not belong to Jesus alone. We learn that the Christ is the quickened Spirit of God implanted by the Father in all mankind, Jesus of Nazareth, you, me, everyone. We may all share alike. In Jesus the Christ came to full fruition. In us the implanted seed but needs our recognition to come to the same fruition.

The reason why the recognition of the Christ within is so important is given in Jesus' words: "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*." The Christ is the link between God and man. Only through the Son or Christ can we learn to know the Father; there is no other way.

We may ask why it is necessary to know God.

What definite good can we gain by such knowledge?

God, in Truth, is ever-present Being and nothing can be done without Being. There is not a breath drawn nor a movement made without the already established consent of the Father. God established all things.

In the Declaration of Independence we read of the "pursuit of happiness." But if we could only realize it, man is forever surrounded by life, liberty, and happiness; he does not need to pursue them. They are spiritual qualities and as such are of God, ever present. Man may think there is something to be regained, but in reality all he needs to "regain" is his recognition of the ever-presence of God.

What is life? We know the answer is God.

What is liberty? God.

What is happiness? God.

What is anything that really is? Always God. He is everything that is real, everything that makes life worth while. His is the wisdom to know, the power to do. We cannot do; it is the Father who does.

Therefore it is easy to see that knowing Him is essential to real honest-to-goodness living. Jesus said: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." Jesus said "know," not "know of." Merely to "know of" the laws of mathematics will never solve our arithmetic problems. Merely to "know of" God will not bring life's right answers. We need to be aware of, to know intimately, consistently, unreservedly.

This awareness or knowing consists of two parts:

(1) A knowledge of the Father and His laws.

(2) A knowledge of His constant presence and action in our body and affairs.

By this awareness or knowing we express the Christ.

The French landscape painter Corot said: "In order to get the true beauty and the soul of a landscape, one must know just where to sit down." Whereas the materialistic view is that business and social contacts are made on a purely personal basis, Truth teaches that we attract by thought, by a keen realization of our oneness with the ever-active, omniscient, divine source. In other words, Truth teaches us where to "sit down" and look at life. We learn to recognize, then we grow and unfold toward the stature of Christ. After all, life to man is unfoldment.

God works through man, and when we express the Christ within, we attract and contact those who will bring into our life that which leads to our highest good. No more hit-and-miss methods, no more failure, no more expectation one moment and chagrin the next, but rather a steady "know-how," one that will lead us to the goal of true success.

As we progress we realize that the best bit of fortune ever to come our way was to become conscious of the Christ within us for the first time. We experience the satisfaction of having for our very own the most dependable "contact" to be found. When we rely upon it as we should the Spirit sees to it that we meet the right "Mr. Smith," the right "Mr. Jones," at the right place, at the right time.

Truly we can agree with the saying "It's not what you know; it's whom you know" when you know the real "Whom," the Christ within you!

The Clay and the Idea

WILLIAM A. CLOUGH

THE LITTLE BOY next door has been building a playhouse in the back yard. His material is leftover pieces of lumber and shingles from a new house being built down at the end of the street. He hauled them up in his red express wagon.

His house has four walls, some openings for windows, a door of a sort, and a shingled roof. The builder is proud of it. I have watched him stand off at intervals during the process of construction and study it. Now and then he would make a change by substituting a wide board for a narrow one or by altering the slant of the roof. I never saw him use a measuring rule.

Once when he saw two little neighborhood girls watching him in admiring awe he began to show off a bit and before he realized it had entirely blocked up the entrance. There was nothing to do but rip off the boards and reshape the doorway.

"Who showed you how to build a house?" I asked him one day. He looked up, somewhat surprised. "Nobody," he said. "I just had an idea how I wanted it and built it that way."

The boy had no blueprint or drawing to follow, and his playhouse is amateurish. The builders down the street are following a carefully drawn architect's plan. Everything is measured to scale and the resulting house is structurally beautiful. But both buildings are actually copies of a mental picture.

As I have watched these building operations going on, the truth expressed unconsciously by the little boy, has been further impressed upon me that every visible, material thing in the world is the outpicturing of an idea. Houses could not build themselves. Neither could the workmen build them without first having an "idea picture" to copy. "I just had an idea how I wanted it."

It is not so difficult to understand that there has to be a plan before there can be a product. History shows clearly enough that civilizations have been the outgrowth of developing ideas. The difficulty most of us have is in distinguishing between plan and product, between the idea and the clay, between invisible and visible.

We are prone to overemphasize the visible and overlook the invisible. We cannot see an idea. We can only see the product of an idea. So we give our attention to what we can see. I do it every day even though I know better. So do you.

We give more thought to illness or unpleasant circumstances or trouble of one sort or another than we do to health or harmony or happiness. We are more concerned with the material than the spiritual until in our growing realization of Truth we come to realize that the idea is all-important and that the product is wholly dependent on the idea.

A friend said to me recently: "I've been reading some Unity literature and I think it has some wonderfully good things in it. But I cannot see how anyone can say there is no evil, that there is nothing but good in the world. After all we have to face realities. If a child has polio the paralysis is real and

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if a bomb hits somewhere the destruction is real. You cannot shrug it away."

"Isn't it a matter of viewpoint?" I asked. "We do have to face worldly realities but we believe that the only reality is God, who is all-good. We believe that spirit is the only real substance and that all these things which seem to be realities are like shadows and vanish when the real light is turned on them."

My friend is only following the habit that all of us have in varying degree of judging according to appearances. We see the visible evidence of a physical infirmity, or the ashes of a burned house, or destruction of one sort or another and we say these things are real. We see evidences of cruelty and injustice and hatred and we say these things are evil forces at work.

So our idea picture becomes blurred and distorted and consequently the life we are trying to build gets out of line and we have troubles of one sort or another. We see trouble as reality and we can only shape what we make from the pattern we see.

The sincere seeker after Truth does not gloss anything over or shrug anything away but aspires only to follow the idea pattern of God as revealed in Jesus. His whole life and practice was a denial of evil and an affirmation of good. He never turned away from suffering. He removed it by holding to the true idea. We can do the same.

Jesus saw the blind eyes and the withered arms and the leprous spots and the lifeless bodies but the Christ in Him, the God idea, saw back of all the supreme reality of good. In the face of His faith in good blindness and paralysis and disease and death

faded away. The only reality is the good.

But still to us, as to the unseeing in Jesus' day, the terrible present looms so large before us that we clothe it with reality and tremble before it. It stamps a false picture on our mind and our life goes on outpicturing the false.

If Moses had seen only the apparent reality of the power of Pharaoh and the weakness of the enslaved Israelites he could never have led the way to the Promised Land. The terrible present would have overwhelmed him.

But "by faith he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

From God, the master idea of good, Moses caught the picture of freedom behind slavery. He saw good as the reality. He saw the invisible through the visible, and he endured and was not afraid.

Moses endured. We have to endure too, sometimes for long periods. We do not know why, and sometimes we cry aloud in questioning. Most of us find our way some time or other to Gethsemane. But when we become conscious of the Truth that God is good and the only reality we are empowered to endure unafraid.

Then we are one with Jesus, "the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

"Endured," as Paul used the word, does not mean being resigned to the inevitable. It means remaining steadfast, being patient, coming through.

The student with his mind fixed on the idea of a career endures the long preparation. The inventor with the idea of a machine in his mind endures the difficulties of the experimental years.

So we are called upon to endure, to be patient and steadfast and hold onto the idea of good as the only reality. The idea picture in our mind, held there in spite of every appearance, will build good into visibility for us, as surely as God is.

Illness and trouble for you and for me and for all humanity are the result of failure to keep to the true picture. It is not easy to do. It takes persistence, patience, practice. False pictures keep crowding in when we turn our attention from the true.

False ideas are not realities in themselves. They are only a failure to recognize and follow the real idea. The collapse of despots and militant nations and of whole civilizations who tried to live apart from God shows that the false idea has no permanence, no reality. Only the good endures because only the good is real.

Some see the possibility of our material world as we know it being destroyed by the Frankenstein of materiality we have built up. The clay may go, but the idea will never go. Atom bombs cannot shake or shatter God. Neither can they shake or shatter us if we hold steadfastly to the truth that God, the good, is the only reality there is.

It makes no difference what we have done or what has been done to us or how large the trouble looms, we can make it right and cause all things to work together for good by holding the true idea picture in our mind. The outpicturing inevitably must

conform to our thought picture.

The only way to correct the mistake in building the playhouse or in knitting the sweater was to go back to the pattern. The only way we can correct mistakes and solve problems is to go back to the true idea, God.

God is behind all things. God is with us and in us. There is profound Truth in the simple, often quoted verse:

"Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will."

Back of all things is the Father's will, the Father's word, the Father idea of good. God created all things. He has given us His own Spirit and a mind free to choose between holding the true idea of God or ignoring it. What happens in our life depends on whether we hold it or not.

If we wisely follow the plan the master architect has drawn the life house we build will be beautiful and strong. If we hold to the idea of good as the only reality good will be manifested for us. Whatever the invisible inner picture is the visible outer product will be.

God is the true idea, the only reality. God is good, the loving Father of us all. He has given us the perfect pattern in Jesus, whose total life outpictured the good that was within.

And Jesus says to you and to me: "The kingdom of God is within you." "Let your light shine."

The lump of clay becomes a beautiful vessel because the idea in the potter's mind is beautiful.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 3, 1949

UNITY SUBJECT—*Approaching God through Praise.*

INTERNATIONAL SUBJECT—*The Songbook of the Hebrews.*—Psalms 1, 67.

1. Blessed is the man that walketh not in the counsel of the wicked,
   Nor standeth in the way of sinners,
   Nor sitteth in the seat of scoffers:
2. But his delight is in the law of Jehovah;
   And on his law doth he meditate day and night.
3. And he shall be like a tree planted by the streams of water,
   That bringeth forth its fruit in its season,
   Whose leaf also doth not wither;
   And whatsoever he doeth shall prosper.
4. The wicked are not so,
   But are like the chaff which the wind driveth away.
5. Therefore the wicked shall not stand in the judgment,
   Nor sinners in the congregation of the righteous.
6. For Jehovah knoweth the way of the righteous;
   But the way of the wicked shall perish.

1. God be merciful unto us, and bless us,
   And cause his face to shine upon us; [Selah
2. That thy way may be known upon the earth,
   Thy salvation among all nations.

3. Let the peoples praise thee, O God;
Let all the peoples praise thee.
4. Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon the earth. [Selah
5. Let the peoples praise thee, O God;
Let all the peoples praise thee.
6. The earth hath yielded its increase:
God, even our own God, will bless us.
7. God will bless us;
And all the ends of the earth shall fear him.

GOLDEN TEXT—
Serve Jehovah with gladness:
Come before his presence with singing.
—Psalms 100:2.

SILENT PRAYER—*I enter into the consciousness of God through songs of praise, and pass through the gates of the Infinite with thanksgiving.*

Exaltation comes either through elevation of thought or through intensified feeling or emotion. The lifting of the voice in songs of praise tends to elevate feeling and to stimulate thought as well. Songs of praise are therefore adapted to the worship of God as well as to the expression of joy, faith, and well-being in general.

The psalms that form the text of the lesson for today, namely Psalms 1 and 67, belong to the class known as plain songs. Songs with ancient melodies, they were chanted in unison.

Psalm 1 contrasts the life, character, and destiny of the righteous man with those of the unrighteous man. The constructive and the negative view are presented side by side. The man who neither walks nor stands nor sits in the presence of the wicked,

sinful, or scornful, but who progressively delights rather in the divine law is happy or blessed. He whose heart is set on doing what is right does not even pause in thought to consider sin as a possibility. The good man does not enter into the consciousness of the scoffer and become permanently cynical and suspicious. Rather he meditates constantly on the law of good. He thus comes to an understanding of the truth of this law.

Meditation is the natural or normal method of gaining understanding, for it calls forth all the related facts and enables the mind to correlate them in order.

Doing right is the normal course for the righteous man. "Like a tree planted by the streams of water," he is in the consciousness best suited to growth and development. He is rooted in the way of his choice and grows in it as the roots of a tree grow in the soil.

On the inner side of the "fruit" of such a life is character; on the outer side the habit of doing the right thing becomes instinctive and therefore easy. He who meditates day and night on the divine law does not find himself confused or in a quandary as to his course of action when it becomes necessary for him to make a decision. He knows what he should do as though he were hearing a voice behind him saying, "This is the way, walk ye in it."

The "leaf" is the means by which the righteous man draws from divine substance the sustenance that he requires. The leaf of the tree stores up food created by the action of chlorophyll and light. The leaf of life stores up faith, love, and blessedness

from the sunshine of the Infinite. These are spiritual essentials.

The man whose aim is to do right and who ponders the divine law prospers in all that he does, for prosperity is an accompaniment on his way of life. He does not need to give all his thought to the amassing of wealth in order to avoid lack of the necessities of life.

"The wicked are not so." Only the good is eternal, and evil is destined to be dissipated as chaff in the wind. "The wicked shall not stand in the judgment" but shall pass with all else that is ephemeral.

"The judgment" refers to the present as well as to the future. Under divine law our thoughts and actions come to fruition every moment. The power to take good out of seeming evil may be developed through concentration on the mind of the Christ.

Psalm 67 is a short, joyous song that was sung as a harvest thanksgiving, possibly at the Feast of Tabernacles. Mercy and blessing come from God as we expect and acknowledge both. Only good comes from God, and good is increased in us by praise and thanksgiving. As we express forgiveness and mercy we get a more correct understanding of God, who is love. We know Him better, and praise springs spontaneously from our heart and our lips.

We are to know God not merely for our own sake. We are to help make the divine way of life universal. If the earth is to "be full of the knowledge of Jehovah, as the waters cover the sea," we must be about the business of so filling it. If divine love shines upon us, it is to the end

"That thy way may be known upon earth,

Thy salvation among all nations."

QUESTIONS

1. How do we attain to exaltation?
2. Can we avoid cynicism and suspicion altogether?
3. How is the habit of doing right formed?
4. Does meditation teach us to distinguish right from wrong?
5. What connection has prosperity with righteousness?
6. How is the good increased in us?
7. To what end is divine love bestowed upon us?

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Lesson 2, July 10, 1949

UNITY SUBJECT—*Sources of Joy.*

INTERNATIONAL SUBJECT—*Songs of Pilgrimage.*
—Psalms 122; 134.

1. I was glad when they said unto me,
   Let us go unto the house of Jehovah.
2. Our feet are standing
   Within thy gates, O Jerusalem,
3. Jerusalem, that art builded
   As a city that is compact together;
4. Whither the tribes go up, even the tribes of Jehovah,
   For an ordinance for Israel,
   To give thanks unto the name of Jehovah.
5. For there are set thrones for judgment,
   The thrones of the house of David.
6. Pray for the peace of Jerusalem:
   They shall prosper that love thee.
7. Peace be within thy walls,
   And prosperity within thy palaces.
8. For my brethren and companions' sakes,
   I will now say, Peace be within thee.
9. For the sake of the house of Jehovah our God
   I will seek thy good.

1. Behold, bless ye Jehovah, all ye servants of Jehovah,
   That by night stand in the house of Jehovah.
2. Lift up your hands to the sanctuary,
   And bless ye Jehovah.
3. Jehovah bless thee out of Zion;
   Even he that made heaven and earth.

GOLDEN TEXT—

I was glad when they said unto me,
Let us go unto the house of Jehovah.
—Psalms 122:1.

SILENT PRAYER—*The thought that God is with me and that I am with God fills me with joy at all times.*

The two psalms in this lesson belong to the group of so-called "pilgrim songs" or songs sung by the Children of Israel on their way up to Jerusalem to worship in the Temple. Since the Temple was the only place of worship in all Israel, it was natural that the "house of Jehovah" should have been the object of great love and reverence. The pilgrims were in a worshipful frame of mind, and their joy and praise resounded in the beautiful lyrics that they sang on the way. Hence these psalms are also called songs of ascent.

Joy, praise, and reverence or worship belong together, and the Hebrews rightly connected the three in their festivals. A secularized civilization tends to separate joy from religious faith and worship and to spend its leisure in the pursuit of pleasures that are divorced from all thought of God. On the other hand, our religious occasions tend to undue seriousness if not heaviness as we consider problems of importance to man's life.

We solve our problems better by putting joy into life. We can rejoice in the simple tasks of life as well as in homely pleasures. We can rejoice always in the thought of God as being with us and of the Christ consciousness as being ready to become active in us at our will. The "house of Jehovah" is the consciousness of God within us, and we should always be glad to enter into it either in the solitude of our own heart or in company with others who are like-minded. As members of the race we must associate with others in the thought of God and of our spiritual development.

"Our feet are standing
Within thy gates, O Jerusalem."

The word Jerusalem means "city of peace," and we rightly cultivate peace in communion with our fellows. It is easy to be at peace with ourselves when alone, but to feel the same in the company of those whose views do not in all respects coincide with our own is not easy. We need to develop a consciousness of peace at all times, to hold ourselves poised and serene regardless of the thought currents that may be stirred into expression around us. Then we shall realize the substance of peace, unbroken and unbreakable.

"Jerusalem, that art builded
As a city that is compact together."

Jerusalem was restored after the return of the Jews from the Babylonian captivity. Its walls had been repaired, and there were no breaches left for the ingress of a possible enemy. A sense of security increased the joy and gave added impetus to the praise of the pilgrims as they entered in through the gates.

We can feel security in the assurance of divine love and power, but to do so we must hold ourselves in the consciousness of the divine presence.

"Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy wall,
And prosperity within thy palaces."

Good becomes manifest through our consciousness of it, through faithfulness and praise.

As we know, express, and manifest our Christ-likeness more fully we shall find the desire to gather in worship with others grow greater. If we need others they also need us, and for their sake the love in us will draw us to them.

"For my brethren and companions' sakes,
I will now say, Peace be within thee."

Association with others gives us poise and strength as well as broad-mindedness, forgiveness, and unselfishness, until we become leaders of all who seek after right and true living. "For the sake of the house of our God the Eternal, I would have thee prosper" (Moffatt).

Psalm 134 is a greeting by way of a blessing upon the priests and Levites who had the night watch in the Temple and their reply to it. Blessing is reciprocal in its action. No one can receive the blessing of Jehovah who does not bestow it freely on others as well.

QUESTIONS

1. Are joy and praise rightly part of the worship of God?
2. What is the "house of Jehovah," and when should we enter into it?

3. Is it more important to develop peace in communion with others than within ourselves?
4. How can we feel secure in the assurance of divine love and power?
5. What do we gain through associating with others in the worship of God?
6. In what way is the blessing of Jehovah reciprocal in its action?

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Lesson 3, July 17, 1949

UNITY SUBJECT—*Joy Is Our Normal State of Mind.*

INTERNATIONAL SUBJECT—*Songs of the Temple.*
—Psalms 84:1-4; 95:1-7b.

1. How amiable are thy tabernacles,
   O Jehovah of hosts!
2. My soul longeth, yea, even fainteth for the courts of Jehovah;
   My heart and my flesh cry out unto the living God.
3. Yea, the sparrow hath found her a house,
   And the swallow a nest for herself, where she may lay her young,
   Even thine altars, O Jehovah of hosts,
   My King, and my God.
4. Blessed are they that dwell in thy house:
   They will be still praising thee. [Selah
1. Oh come, let us sing unto Jehovah;
   Let us make a joyful noise to the rock of our salvation.
2. Let us come before his presence with thanksgiving;
   Let us make a joyful noise unto him with psalms.
3. For Jehovah is a great God,
   And a great King above all gods.
4. In his hand are the deep places of the earth;
   The heights of the mountains are his also.
5. The sea is his, and he made it;
   And his hands formed the dry land.
6. Oh come, let us worship and bow down;

Let us kneel before Jehovah our Maker:
7. For he is our God,
And we are the people of his pasture, and the sheep of his hand.

GOLDEN TEXT—
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
—Psalms 24:3, 4.

SILENT PRAYER—*I love Truth and seek to express it so that I may know God.*

The tabernacles of God are the states of consciousness in which divine love and wisdom hold sway. These states are all "amiable" or worthy of love; lovable and arousing love in a high degree.

"A joyful noise" is a song of joy. The verses of the second psalm assigned for this lesson are verses of praise and thanksgiving. Jehovah is "the rock of our salvation." We cannot be cheated of salvation if we hold ourselves in a joyous, thankful state of mind and worship in that state. A rock is a firm, lasting foundation that cannot be removed. We may rest our hearts confidently on God. As the sparrow and the swallow find safe nesting places, so we may rest securely in the consciousness of All-Good.

In joyful song we rid ourselves of inhibitions and build up a harmonious consciousness until we become poised, rounded, and completed in the three departments of being, the physical, the mental, and the spiritual. Our normal outlook on life should be a

constructive one, allowing us to call forth our inner resources to sustain us in time of trouble and to open our heart freely and give expression to our true feelings in times of joy and gladness.

Emotion or feeling is an avenue of approach to spiritual consciousness; not any feeling that may sweep over us but the exalted feeling that uplifts us and calls out our hidden reserves of strength and power. We choose these feelings ourselves by purposefully entering into the worship of God and expressing our joy in unifying ourselves with the source of all love and wisdom. As we meditate on the immeasureableness of the Infinite, as we consider the depth of the seas and the heights of the mountains, we are moved to inquire into our place in the scale of Being. Knowing that "all things were made through him; and without him was not anything made that hath been made," we are confident that we have our place in the divine economy. It may seem a small place, and we may be bowed down with humility at the thought of it. Nevertheless the Maker of thought and speech has a place for us in the development of the spiritual world that is being worked out of the physical earth, and as we lend ourselves to this high purpose our life gains in significance. "The people of his pasture, and the sheep of his hand" are the thoughts of the Infinite that are constantly being combined and correlated to form a pattern of beauty and permanence not only in our individual life but in the composite life of the world.

Our task is to make of the world the kingdom of heaven that Jesus announced as being at hand. We can do this by recognizing God as the source and

cause of all things. Although the physical earth is the handiwork of God, we His children come into His presence only as we transcend the physical. Gratitude, reverence, and thanksgiving fit us to enter into the consciousness of the divine. Songs of praise quicken us to the nature of Supreme Being, God most high.

"For Jehovah is a great God,
And a great King above all gods."

The ancient pagan world worshiped Jupiter, the king of the gods, but the Jews ascribed infinite power to the living God, who is King above all gods in truth. They knelt only to the Supreme Being, whom they acknowledged as their maker. The source of all substance and also of mind and spirit we do well to worship in humility and Truth.

QUESTIONS

1. What are the "tabernacles" of Jehovah?
2. What does the "rock of our salvation" mean?
3. Why is the constructive outlook on life the normal one?
4. Can feeling or emotion be directed so as to uplift and exalt us?
5. Do the faculties of thought and speech set us apart from the rest of the physical creation?
6. How can we make the kingdom of heaven a reality on earth?

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Lesson 4, July 24, 1949

UNITY SUBJECT—*Restoration.*

INTERNATIONAL SUBJECT—*Prayers of Confession.*
—Psalms 32:1-5; 51: 1, 2, 7-13.

1. Blessed is he whose transgression is forgiven,
Whose sin is covered.

2. Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
3. When I kept silence, my bones wasted away
Through my groaning all the day long.
4. For day and night thy hand was heavy upon me:
My moisture was changed *as* with the drought of summer. [Selah
5. I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin. [Selah

1. Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions.
2. Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

7. Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8. Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
9. Hide thy face from my sins,
And blot out all mine iniquities.
10. Create in me a clean heart, O God;
And renew a right spirit within me.
11. Cast me not away from thy presence;
And take not thy holy Spirit from me.
12. Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
13. Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

GOLDEN TEXT—

For thou, Lord, art good, and ready to forgive,
And abundant in lovingkindness unto all them that call upon thee.

—Psalms 86:5.

SILENT PRAYER—*Consciousness of God brings me into oneness with God, and I am at peace.*

The subject of sin has occupied much of the thought of the race, for sin has brought untold suffering in its train. It is fitting that the psalms providing the lesson for today should begin with the blessedness of forgiveness, which is an indication that sin and its consequences are not eternal but that they are meant to be corrective and eventually healing in our reaction to them.

In the race consciousness everyone has at some time or other missed the mark and known the misery of losing consciousness of God's presence and of being no longer in communion with the divine. Divine love does not impute iniquity to us, for divine love does not cease loving. We lose consciousness of it when our thoughts and emotions put up a barrier between us and the perfection of the divine, when they become inequitable or unjust.

To try to put our falling out of mind short by keeping silent about it and doing nothing about it except to ignore it is of no help. We must repent or change our mind and turn back to the thought of divine love and wisdom, invoking both in order to become again conscious of the presence of God in our heart. Under divine law our responsibility for our actions is conditioned by our consciousness. To sin knowingly and purposely is to incur a heavier penalty than to sin inadvertently.

"I aknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;

And thou forgavest the iniquity of my sin."

Once forgiveness is realized, we should put the thought of past sins and of humbling ourselves resolutely away from us and go forward in the consciousness of the loving-kindness of God. The harboring of the thought of past sins robs us of divine love and of all consciousness of blessing. Forgetfulness is necessary to a clean heart and a right spirit, and forgetfulness comes about through contemplation of the constructive attributes of Spirit. Consciousness of God is part of the maintenance of a right spirit. Sin, a missing of the mark, results in loss of God consciousness.

God does not cast us away from His presence or take His holy Spirit from us. We make this separation ourselves when we allow the promptings of human love, natural selfishness, or personal will to enter in and take possession of our heart. As we rejoice in the healing, saving grace of the Christ and try to help someone else who is in like case with us, we regain a consciousness of God and the indwelling of His Holy Spirit.

In the transformation of the soul joy plays an important part. Sin and repentance culminate in the joy of forgiveness and restoration. We lose rather than gain by continuing to remain in sorrow and remorse after we have undergone a change of mind and turned to face steadfastly in the right direction. To indulge in unwholesome, negative habits of thinking unfits us for contemplating Truth or for entertaining the Spirit of truth, the Comforter.

The creating in us of a clean heart and the renewing in us of a right spirit is the transformation

of the Christ or complete restoration. When we realize this we know the joy of salvation, and a willing spirit upholds us. Joy enables us to realize forgiveness and to be made aware of the loving-kindness of God.

QUESTIONS

1. Is forgiveness proof of infinite love?
2. When do we lose consciousness of God?
3. What is the first step in the overcoming of sin?
4. How far are we responsible for our actions?
5. Is forgetfulness a necessary corollary to forgiveness? How do we gain the power to forget past offenses?
6. How do we achieve restoration to a clean heart and a right spirit?

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Lesson 5, July 31, 1949

UNITY SUBJECT—*Developing Confidence.*

INTERNATIONAL SUBJECT—*Psalms of Trust.*
—Psalms 34:3-8; 37:3-6; 46:1-3.

3. Oh magnify Jehovah with me,
   And let us exalt his name together.
4. I sought Jehovah, and he answered me,
   And delivered me from all my fears.
5. They looked unto him, and were radiant;
   And their faces shall never be confounded.
6. This poor man cried, and Jehovah heard him,
   And saved him out of all his troubles.
7. The angel of Jehovah encampeth round about them that fear him,
   And delivereth them.
8. Oh taste and see that Jehovah is good:
   Blessed is the man that taketh refuge in him.

3. Trust in Jehovah, and do good;

Dwell in the land, and feed on *his* faithfulness.
4. Delight thyself also in Jehovah;
And he will give thee the desires of thy heart.
5. Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass.
6. And he will make thy righteousness to go forth as the light,
And thy justice as the noonday.

1. God is our refuge and strength,
A very present help in trouble.
2. Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
3. Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof. [Selah

GOLDEN TEXT—

I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

—Psalms 91:2.

SILENT PRAYER—*Trust in God gives me steadfastness, and through steadfastness I touch the resources of the Infinite and find deliverance.*

By magnifying fear we give ourselves over to it until we are swallowed up by it. To magnify God gives us an enlarged consciousness of God, in which we come in contact with the divine resources of the universe. As all who exalt the name of God make common cause in worship, exaltation is increased in us, and all things become possible to us.

"Trust in God" is a phrase not often heard nowadays, for to speak of God is no longer customary except on solemn or formal occasions. Our trust today

is largely in science, and we believe chiefly what is proved to us scientifically. We should not overlook the fact that science is revealing the laws of life, and that these laws are aspects of the divine law or the law of our well-being. We should therefore find it easy to have faith in the spiritual basis of life and the universe, and where we cannot prove a truth by scientific tests we should be able to "triangulate it" by spiritual proofs, faith, love, and wisdom! As we seek God within our whole heart we find God and our fears are dissolved.

"They looked unto him, and were radiant." We look to God in our thought. Joyous thought imparts radiance as nothing else can. As we keep God in all our thoughts we find our faith in spiritual truth developing and expanding as we enter into spiritual consciousness. "Their faces shall never be confounded." They will never be overwhelmed by doubt or skepticism but will stand fast on a firm foundation.

Prayer is an unerring approach to Spirit. John the Revelator writes: "I was in the Spirit on the Lord's day." He was in a prayerful mood and was doubtless engaged in prayer when he received the message to the seven churches.

The "angel of Jehovah" is the exalted thought of God, reverent and rejoicing. Such thought is a protection to the thinker, delivering him from negation and its disastrous effects. They who "fear him" are not trembling in expectation of dire consequences of His displeasure; they are keeping Him constantly in mind because of their belief in the enduring nature of Truth.

"Oh taste and see that Jehovah is good." Even a little meditation and prayer puts us in touch with spiritual substance and allows us to nourish and sustain our soul in a way that is not possible in sense consciousness. To take refuge in the daily habit of prayer and meditation affords us a refuge from trouble at all times. "Blessed is the man that taketh refuge in him." The blessing consists in the mind's being released from self and devoted to disinterested concern for others and to a wide outlook in general. Such a consciousness fits us to do good because we become intent on good and cannot be happy otherwise.

"Trust in Jehovah, and do good;
Dwell in the land, and feed on *his* faithfulness."

We feed or sustain our heart with constant thought of the "faithfulness" of divine law, of its unchanging nature, and of its support of all our desires for more of Truth. As we learn to delight in Jehovah we find our desires coming to fruition, for delight means continual consciousness of God. With the increase of faith we learn to demonstrate what we deeply desire. This desire has to do with what is right, true, and just. Our spiritual faculties develop consistently until our judgment or sense of "justice" grows as clear "as the noonday."

Firm faith in God puts fear of danger out of mind and gives confidence. The sense of protection that we build up puts away fear of earthquakes, tornadoes, volcanic upheavals, or other so-called "acts of God" in nature. Disasters hold no fear for us, for we are protected by our faith. If what we fear comes upon us, what we most deeply believe in

as being good also comes upon us.

"God is our refuge and strength,
A very present help in trouble."

In an age when it is customary to fear the misuse of atomic energy and to distrust the motives and intentions of those peoples and nations whom we do not understand, we need inexhaustible strength as well as refuge and present help. Whether we have these or not rests with us. It is for us to have the requisite faith; for "without faith it is impossible to be well-pleasing *unto him.*" We need not seek far to determine the basis of our faith. "He that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him." The whole requirement is in few words, and as we fulfill it we realize blessedness.

QUESTIONS

1. What effect on us has the magnifying of a thought or subject in mind?
2. Are scientific laws an aspect of divine law?
3. What imparts radiance to the face and to the mind?
4. How are doubt and skepticism routed permanently?
5. What is the "angel of Jehovah," and how does it protect us?
6. How do we "taste, and see that Jehovah is good"?
7. How do we "feed" on faithfulness?
8. In what two tenets does true faith in God consist?

For thine is the kingdom, and the power, and the glory, for ever.—JESUS

Silent UNITY

I tap the wellspring of God's wisdom, and His guiding light streams through my mind to illumine me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City. Telephone VIctor 8720.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I AM GLAD and grateful to write and tell you of my deliverance from tuberculosis which I had for twenty years. A year ago last July I wrote to you for the first time asking you for prayers in my behalf. I wrote to you several times since. Last May I wrote and told you that I was going to have an examination and requested that you pray that I get a good report. In June I had the examination, and after the test came from the laboratory I was told that I do not have tuberculosis.—*A. S., Arizona.*

ABOUT a year ago I was examined and told I had a tumor the size of a grapefruit and would eventually have to be operated on. I put it off and had been praying continually. Just before Christmas I became ill and had a great deal of pain. I wrote to you for help and immediately after writing the pain and soreness seemed to leave. Three days later I went for my examination. The doctor made all the tests possible. I had a temperature, but he still did not find anything. Then this week I went back for my last examination and he could not find a thing wrong

and certainly no tumor. Isn't that wonderful? I thank God every minute for this wonderful news, and your wonderful help.—*G. B. C., Illinois.*

Filled with Plenty

SOME TIME ago I wrote you a letter and asked your prayers. I was about to lose my home. It had been advertised for public auction. I had not been able to work for nearly a year, and all my lawyer and I could do did not seem to help us to stop it. Knowing the wonders and the never-failing good received from God through your help I frantically wrote to you. The morning of the advertised sale the people called the city hall and called off the sale. I knew it would be so. After I had written to you I received the thought, and the nearer time for the sale came the more certain I was. Each time I thought of it I gave thanks that it was saved, and it was. I want to thank you again and again for your help.—*D. G., California.*

BEFORE Christmas I asked for prayers about the selling of our home. We had tried for about two years, and in less than a month it was sold. I thank God and Unity with all my heart.—*I. L., California.*

He Shall Have Abundance

PART OF my daily ritual is depositing a coin in my prosperity bank, thanking my heavenly Father for having blessed me in its use, and asking God to bless others in its use. I simply cannot do without the prosperity bank, for I have learned through the Unity

teachings that the law of supply is not getting but giving. By keeping the law of supply active we receive an abundance of blessings in more ways than anticipated. There have been times when I emptied my purse to put the coin or coins in my prosperity bank, and before the next day passes I have received at my desk where I am employed a gratuity from some unexpected source. My supply has surely increased as well as my peace of mind since I began studying and demonstrating the Unity teachings. —*E. M. M., Pennsylvania.*

I WROTE to you for a prosperity bank and asked you to pray that we might get the home that we needed very badly. I am thankful to say that our prayers were answered, and we now have a lovely home in every respect. It meets our every need. My friends are still talking about the perfect outcome of this undertaking. I wrote to you, as I said, in June. All of my family observed Lessons in Truth Week; we were greatly inspired. The transactions involving our home were completed quickly and we moved in. Things moved along so smoothly that we know we could not have succeeded without your prayers.—*N. J. M., Ohio.*

WE SURELY have been blessed in many, many ways since starting to save in our prosperity bank and sending Unity literature to others. We belong to a church here and contribute to it regularly, but the study of Truth gives us a "way of life" and a better understanding of Jesus' teachings than one usually gets by going to church and listening to a sermon. We have been blessed with health, and my husband has re-

ceived many blessings in his work. We are very grateful for God's love, care, protection, and guidance. —*Mrs. F. D. T., Iowa.*

My Help Cometh from Jehovah

I CAN'T BEGIN to tell you of the blessings my husband and I have received through reading *Daily Word*. He used to be an alcoholic and through reading and understanding he has begun living a new life, even so far as to help others.—*Mrs. E. B., Washington.*

ONE YEAR ago last Christmas my sister sent UNITY magazine to me, and it is indeed the best present I ever received, as I really have overcome all my worries and trials and am back to perfect health, after reading it the last twelve months, and I subscribed for it myself for the coming year.—*Mrs. S. O. R., Kansas.*

Hearken unto Me

I CANNOT express my gratitude to God and Unity for the perfect answer to my prayers for a new home. Thursday we were put in the way of people who had the perfect place for us, and we began moving in at once, this in face of the fact that the rental agencies have no listings and even the papers have had no ads for rentals for several days.—*Mrs. G. O., California.*

SOME TIME ago I wrote you asking you to pray with me that I might find an apartment. It finally got to the place where I just had to have an apartment

within a week. So I walked the streets all day one Sunday and when I went home at five o'clock I still did not know where I was going to move, but I kept saying, "God is guiding me to the right place to live," and I stopped by a woman friend's house. I had a telephone call there that led me to an apartment that evening. I am still praising God for it. —*F. M., Missouri.*

He Is My Refuge

I AM A chiropractor and naturally meet sick people constantly. Since studying Truth with you I place every patient in God's care, and I find my work being blessed. I have received much help in a personal way also, and I feel my whole life is being transformed.—*E. M. H., Canada.*

His Truth Is a Shield

GOD'S PROTECTION is always with us. When we started for home in a snow storm over icy mountains after spending Christmas with our daughter, I declared His protection was around us. When we descended the last mountain and were on the lowest incline the rear end of the car suddenly whirled forward, taking the place of the front end. We sailed straight down the road for at least two rods; then the rear end curved off the road and stopped in the snow with the engine of the car pointing toward home again. That was the only shoulder on the grade wide enough for such a thing to happen without disaster.—*Mrs. I. E. N., Oregon.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Recently I have been troubled by a diversity of religious beliefs. A new pastor has been introduced in our church. He is a fine man but preaches a doctrine of "salvation" or "damnation." He states that if a person, no matter how young, is not "saved" he is bound to spend an eternity in "hell." I have always thought of God as a God of love and compassion and am unable to reconcile these beliefs with those set forth by our minister. He has many Bible quotations to prove his statements, and I certainly am a believer in the Bible. This has utterly destroyed my peace of mind, and I seem unable to know just which way I should turn.—*From a letter received by Silent Unity.*

We have brought peace to our thinking about these matters by affirming our faith in God as Spirit. We believe God to be the sum of all that is good in the world. He is not a mighty being sitting in a far-away heaven condemning or favoring His children according to His arbitrary will. He is the love and understanding of our heart, the wisdom and justness of our mind, the goodness that works through our affairs. He is that inner something that tells us that life is good and urges us to seek life more fully. He is a mighty presence within and around us, whose sole purpose is to guide us into happier, richer living.

When we can look at God in this way, we are

freed from all thought of not being saved. All God's children are saved. Surely the only hell we shall experience is the unhappiness we suffer as the result of our mistakes, and this is of our own making and does not come from God. It is not easy to reconcile our newer beliefs about ourselves and about God with every verse of the Bible. Our understanding tells us that we must accept the Bible for the truths that it presents, but we must keep our heart and mind open to ever greater truth.

We should advise you, dear friend, to trust the feeling within you that tells you what is true and not what is only another's interpretation of the truth. In this way you can have peace of mind and at the same time be tolerant of the views of others. Truth is far too great to be discerned all at once by all persons. Gradually we shall all come into a complete understanding, and in the meanwhile we can know that the faith that makes our life kindlier, happier, and more filled with understanding is the faith worthy of our allegiance.

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I have a young son-in-law who is a great trial to my heart. He drinks continually, abuses my daughter and their little son, and never has a kind word for anybody. I want so much to help him, but I question whether my prayers have the power to do this when he himself does not pray or try to do better.—*From a letter received by Silent Unity.*

We do believe this young man can be helped even though he seems unaware of the power of prayer. Remember that within each heart is a good and well-intending spirit. Deep within himself your daughter's

husband wants to do that which is right. Your prayerful thoughts are powerful to penetrate his outer confusion and call forth this kindly, good part of him.

Prayer is always mighty to bring forth the best in another. Something within every person responds to love and praise whether you express it aloud or in the prayerful quiet of your heart. No prayer goes unanswered. A blessing in one form or another is always realized.

Will you please tell me what Unity's teaching is in regard to conscience. Is it something imposed from without by parents and teachers, or is it something within us that gradually develops as we grow older? I know you welcome inquiries from your Truth students.—*From a letter received by Silent Unity.*

In response to your question, it may be said that conscience is the faculty in man that discriminates between right and wrong, and as the understanding grows, between truth and error.

It is a phase of judgment that is first awakened through early training. As understanding grows the conscience broadens but is also quickened in accordance with higher ideals and standards that are accepted. It is the voice within each one that tells him what is right for him.

Now faith is assurance of things *hoped for, a conviction of things not seen . . . By faith we understand that the worlds have been framed by the word of God.*—PAUL

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, YWCA
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 418 Main
Santa Barbara—Leslie McBride, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf
Watsonville—Alice Hopkins, 31A Madison

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Carolyn Parsons, Valdez hotel
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Ensman, 109½ N Main
E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State st
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 312 6 N
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—Georgiana West, 319 Euclid
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Tacoma—Warren Meyer, Exchange bldg
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E Wisconsin

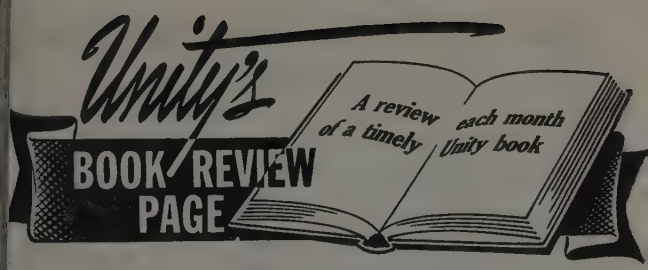
CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, Public library
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere, Slough rd
Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



God Is the Answer

By Dana Gatlin

"All of us want health, happiness, and success in life," says Dana Gatlin in her book *God Is the Answer.* In order to attain these blessings many of us pray for God's help and guidance, since Jesus promised us: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

A proper conception of what "his kingdom" is is the basis of all Truth teaching. Dana Gatlin explains that the kingdom is simply the state of one's own mind and heart toward God, the most intimate inmost state in which one knows Him and lives with Him. It is a state of being quickened in spirit, of being aware of God in all the events and decisions of one's daily life.

To anyone who reads *God Is the Answer* Dana Gatlin says, "With God it is easy," and she presents easy-to-follow and inspiring directions for finding and entering the kingdom to which "all these things" shall be added.

(God Is the Answer, bound in handsome black fabrikoid, is priced at $1.)

Appearing in Other Unity Magazines This Month

The Trout That Couldn't Swim

Bill's last name was Trout, but he could not swim, even though he was in the seventh grade. And did the gang make fun of him! Not that being in the seventh grade and still being unable to swim was so funny, but Billy's name was such a funny one. When he talked over his troubles with his parents they gave him good advice: "Nobody can make fun of you unless you think he can" and, "Nobody has power over you that you do not give him." Billy soon discovered it was not the water he was afraid of or the bullying of Max Martingale. He was afraid of being afraid. *Wee Wisdom* readers will gain much enjoyment and information by reading about Billy's experience in Gardner Hunting's two-part serial "The Trout That Couldn't Swim."

Firecracker Sal

"Sal was born with a sputtering fuse. Moreover she had red hair and green eyes, and you could imagine that shamrocks sprouted from her family tree. Add a mouth made for laughter, a heart big as all outdoors, a saving sense of humor somewhat hampered by temperament—and you have Sal, the best and the worst of her." Thus begins Elizabeth Landeweer's story "Firecracker Sal" in *Progress*. Buzz and Sal try to discuss Sal's temper, which she admits always "fouls everything up," but the discussion does not end amicably. This story is entertaining yet will show readers the folly of losing one's temper.

The Old Law

In the July 3 issue of *Weekly Unity* there appears a Doctor Houston story by Zelia M. Walters entitled "The Old Law." In this story Doctor Houston is called on by Bart Evers for advice about one of his young real-estate salesmen who in his eagerness to make sales makes promises that mislead buyers. Bart Evers had thought of dismissing this salesman, but Doctor Houston believed it would be better to start the young man on a career of honesty and uprightness instead of letting him continue in his unethical methods.

Prayer and Work

"What may spiritual security mean in the career of any person engaged in earning a livelihood? Substantially this: the assurance that all one's thoughts and deeds are blended by divine purpose causes life to appear as a purposeful whole," writes May M. Wright in her *Good Business* article "Prayer and Work." She feels that knowing one's place in God's great plan brings continuous peace and freedom to every worker.

Through the Eyes of Others

"Through the Eyes of Others" is the title of the article Cleda Reyner has written for this month's *Daily Word*. It is the first in a series of articles dealing with the subject of human relations. In this first article Mrs. Reyner, a Silent Unity counselor and teacher, recommends that we take a look at our problems from a new point of view. "Many a marital complication has been transformed because one or the other or both of the persons involved have been able to acquire a new point of view," writes Mrs. Reyner.

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — *Dutch* $1; *English*	1.00
	How I Used Truth — *German* $1; *English*	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — standard only	1.00
	Christian Healing — *German*	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French* $1; *English*	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — standard	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — de luxe $2; standard	1.00
For Devotion	Bible, American Standard Edition	6.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Selected Studies — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Be at Peace	.10	Land Is Bright, The	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Preparation for Easter	.10
Gift Imperishable, The	.10	Protecting Presence, The	.10
Great Helper, The — *French, English*	.10	Recipes for Living	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Good News, The	.10	To Them That Ask	.10
		Way of Faith, The	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00
Jet and the New Country	1.00

NEWS from UNITY

Last Term of 1949 Training School Season Begins July 11

First-, second-, third-, and fourth-year courses will be offered at the Training School term beginning July 11 and continuing through August 5. Courses will be taught by Osla Sehrt Jones, Dale C. Newsum, Elizabeth Sand Turner, Fannie A. Baldwin, Kathryn Boyce, Vera Dawson Tait, Evelyn Young Allen, Helen Zagat, Cleda Reyner, Ralph Rhea, Hallie Broadhurst, Rose Emery, and G. LeRoy Dale.

Living accommodations are assigned first to students taking the courses for credit. Vacationists and visitors will be accommodated if there are any vacancies after the beginning of the term. For further information, write to G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

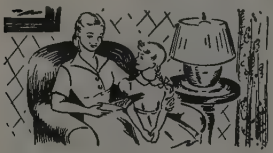
Helping Others to Find Health

In his article "Helping Others to Find Health," which will appear in the August issue of *Unity*, Charles H. Mattern writes: "How many of us have said at one time or another, 'How can I help bring about the perfect healing of my loved one'? And how many of us have gone on to demonstrate perfect health for the loved one? Those who have achieved their lofty aim know, and know without any doubt, that the Christ still heals. We who are now endeavoring to help others find their perfect health must buckle on the armor of Paul and go forward in complete faith in God's great healing power."

Mr. Mattern assures us that we are all one of the Seventy and that the same healing principle that worked for the first disciples still works.

Mrs. E. H. Z., Germany, Loses Fear of the Future

"Since reading your publications, I have lost my fear of the future," writes Mrs. E. H. Z. from the U. S. zone in Germany. She continues: "Reading *Daily Word* and *Weekly Unity* has truly



changed my thinking. Then too *Wee Wisdom* means much joy to my little nine-year-old daughter and to me. As she does not read English I read it to her, and this reading has brought us close together spiritually."

Mrs. E. H. Z. inquired about a fundamental textbook of Truth from which she could learn more about the Unity teaching. Furthermore she offered to make copies for her friends, thus helping spread the teaching. Because of the interest she has indicated in her letter, she has received copies of *Lessons in Truth* (Unity's fundamental textbook), *Christian Healing*, and *How I Used Truth* as well as several booklets in German. This courtesy was made possible by the many friends who send love offerings to the Unity Good Neighbor Fund, which is used to provide free literature in foreign languages and in English to persons in other countries who otherwise could not obtain it.

Unity believes that if enough people could lose their fear of the future by renewing their faith in God, as has Mrs. E. H. Z., dangerous ideologies would lose their power. If you want to have a part in making the Unity message a world-wide spiritual bulwark for harassed, desolate people overseas you can do so by remembering the Unity Good Neighbor Fund with your offerings and prayers.

"Something Wonderful Every Day"

"It has been sixteen days since I started the Prosperity-

Bank drill," writes a friend in Florida. "Words cannot tell you how different these days have been. Something wonderful happened every day."

Blind Unity Students Will Join in Lessons in Truth Week

In next month's issue of *Daily Word* in Braille will appear an invitation to every reader to join in Lessons in Truth Week. Many of our blind students already have *Lessons in Truth* in Braille, and those who do not will be invited to send for a copy at that time.

Unity literature in Braille is sent free to all who can read Braille, Grade 1½, and who care to receive it.

If you should like to help make it possible for more blind persons to have *Lessons in Truth* in Braille, you can do so by sending a love offering for the Braille Fund.

Besides *Lessons in Truth*, and *Daily Word* Unity pub-

lishes in Braille the magazine *Wee Wisdom* for children from five to thirteen and the book *Finding the Christ in Ourselves* (for adults). Additional information about Unity's Braille work will be sent you upon request.

New "Teen-Ager" Department in Progress

If in your home or on your list of special friends there is a "teen-ager" whom you want to help with the Truth message you will be glad to know that *Progress,* Unity's illustrated magazine, is add-

ing a teen-age department to their list of interesting and dependable features.

This new department "Teen Topics" will present short stories of teen-age triumphs, true stories about successful teen-agers and their activities, and what to do and when in the social picture.

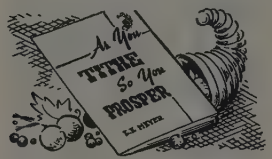
In this department also the Youth of Unity, an international organization of Unity young people will contribute news of its activities.

"Let's Talk It Over with the Progress Counselor" has been a popular feature with young people for some time. In July the Counselor answers a letter from three high-school girls on a problem in "boyology."

Progress is a magazine for any beginner in Truth.

Do You Tithe?

Do you tithe? If not, have you contemplated following this method of practicing the law of prosperity? Tithing—putting God first in finances—is one of the very practical methods by which you may actively seek first the kingdom of God and His right-



eousness. It is a method by which you regularly acknowledge God as your one source of supply and by which you "let go" of a portion of your earnings, thus keeping your mind open to greater and constant good.

One Unity student describes her experience in tithing as follows:

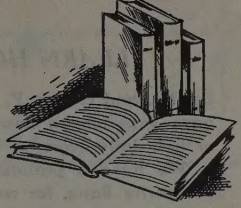
"Since starting to tithe I find I not only can pay my tithe but I have paid more on my debts than I had been able to pay. Also since beginning to tithe I have received a raise in salary, and I am inclosing a money order representing one tenth of my last two salary checks. It makes me happy to help you in the work you are doing."

Unity would like to help you—as it has helped others interested in tithing—to prepare yourself for taking this important step in spiritual development. If you wish to know the Unity teaching about tithing, you may have a copy of the new free edition of *As You Tithe so You Prosper*, by L. E. Meyer, minister at the Unity Temple in Kansas City. It covers the subject of tithing in a clear and convincing way and will answer many questions that may be in your mind.

Watch for Announcements of Lessons in Truth Week

The August issues of the Unity magazines for adults will carry announcements of Lessons in Truth Week, September 12-18. Since 1934 Unity students have been united in a week's study of this well-known fundamental textbook of Truth. Through the years thousands have written to tell us of blessings realized during their week of study. Many persons who have observed Lessons in Truth Week five years or more state that they always find something new on the pages of this great book. Watch for the announcements of the 1949 Lessons in Truth Week in the August issue of *Unity*.

Books



BY CHARLES FILLMORE

Christian Healing

A textbook of Truth fundamentals explaining how the power of thought brings one into harmony with God's law.

Jesus Christ Heals

More of Charles Fillmore's teaching on the subject of healing. He declares that Jesus Christ heals today, here and now, if you will but put your faith in Him.

Talks on Truth

This book comprises fourteen inspiring chapters, each concerned with the explanation of such principles of Truth as divine love, the Holy Spirit, eternal life, and the Word.

Prosperity

How you may enjoy prosperity in your life is the theme of this comprehensive textbook.

The Twelve Powers of Man

A book to aid you in discovering your vast reserves of strength, wisdom, judgment, faith, and enthusiasm—to name a few of the twelve powers within you.

Mysteries of Genesis

An interpretation of the Book of Genesis, the key to the Bible, *Mysteries of Genesis* offers a delightful adventure in metaphysics for those who aspire to greater understanding.

Mysteries of John

Mr. Fillmore's most recent work. A metaphysical study of the Gospel according to John.

If you do not have all of Charles Fillmore's books, why not check this list and order those you need to complete your set? They are priced at $1 each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

LEARN HOW TO RELY ON GOD

Let Mr. and Mrs. B. F. B., Prosperity Bank users, tell what they have experienced through making the Prosperity Bank a part of their daily lives:

"We have a particularly warm place in our hearts for the Prosperity Bank, for we are finding that giving through Christ is really a necessary part of prayer. Since we have shared the substance of God through the Unity Prosperity Bank plan, the demonstrations of His love have been many, and truly His presence is changing our lives. . . . We are convinced that the material blessings we have received through prayer did not come merely because we sought them, but rather because we sought the Christ within, realizing that it is His will to give us all that we need. . . . The Prosperity Bank offers a splendid way to learn how to rely on God for guidance in all the affairs of our life."

Send today for your Prosperity Bank and discover, as Mr. and Mrs. B. F. B. have discovered, that the Christ way is after all the only way to the peace, happiness, and prosperity you desire.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

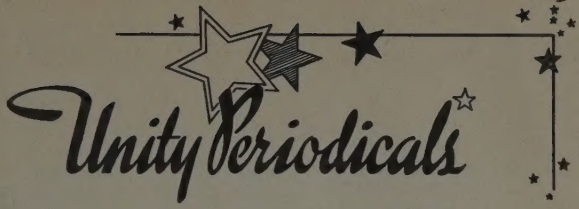
City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-7-49



In addition to *Unity* magazine Unity publishes the five magazines listed below.

Weekly Unity

Unity's only weekly publication. Truth presented in a simple, friendly way that appeals to beginners because it is easily understood. Price, $1 a year.

Progress

For the young in heart—seventeen to seventy. A gift of homey reading to encourage those on the march toward happier living. Price, $1 a year.

Good Business

For businessmen and businesswomen. Devoted to accounts of how Christian principles are working in business. Published monthly, $1 a year.

Wee Wisdom

A gift that will thrill and inspire all boys and girls from five to thirteen. A magazine filled with things that children most enjoy—stories, games, poems, cut-outs, puzzles, and things to do. Price, $2 a year.

Daily Word

A pocket-sized devotional magazine that you will want in addition to your other magazines. It carries a prayer and a lesson for each day. $1 a year.

When you send for a subscription for yourself why not include a friend who you know would enjoy one of these magazines.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

PEACE

Elizabeth Hanbison David

Peace comes as silently as drifting snow,
Or moonbeams, or the opening of flowers;
As quiet music in the twilight glow,
As rainbows after welcome summer showers.

Peace! Not by sword and shell and trumpet blare,
While weary nations war reluctantly,
But by the ceaseless ministry of prayer
That elevates the soul and sets it free.

Peace will come. We know not where nor when;
But as our vision clears and we can see
More of the Christ within the hearts of men,
Love will prevail and claim its victory.